### The Ellays

OR

## COUNSELS, CIVIL & MORAL;

O F

Sir FRANCIS BACON, Lord Verulam, Viscount S. Alban.

With a Table of the Colours

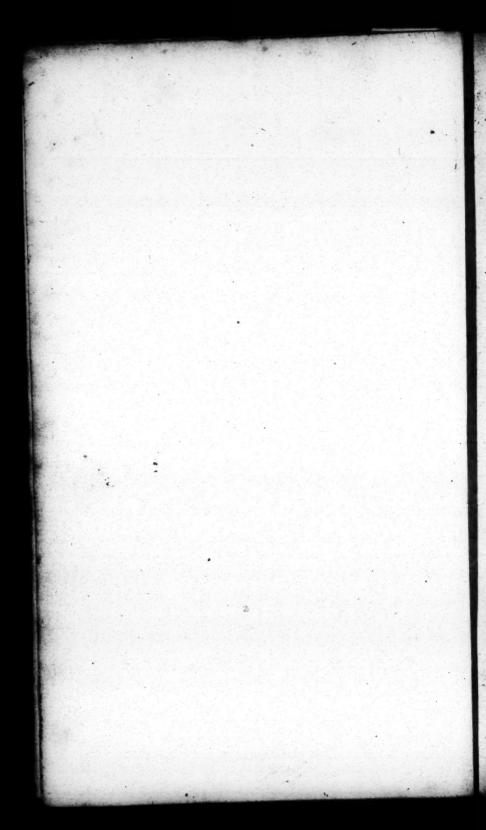
Good Evil.

Whereunto is added
The Wisdom of the

#### ANCIENTS

Englarged by the Honorable Author himfelf; and now more exactly Published.

London, Printed by T. N. for J. Martyn, S. Mearne, and H. Herringman, and are to be fold in S. Pauls Churchyard, Little Britain, and New Exchange, MDCLKXIII.



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TO THE

Right Honorable my very good Lord,

THE

#### Duke of Buckingham his Grace,

LORD HIGH-ADMIRAL

### ENGLAND.

Excellent Lord,

Olomon Says, A good Name is a precious Ointment; and, I assure my felf, such will Your Graces

Name be with Pofterity; for your Fortune and Merit, both have been Eminent; and You have planted things, that are like to last. I do now publish my Essays; which, of all my other Works, have been most current:

For

#### The Epistle Dedicatory.

For that, as it seems they come home to Mens Bufiness, and Bosoms. I have inlarged them both in Number and Weight; so that they are indeed a New Work. I thought it therefore agreeable to my Affection, and Obligation to Your Grace, to prefix Your Name before them, both in English and Latine : For I do conceipe, that the Latine Volume of them, (being in the Universa Language) may last as long as Books last. My Instauration I Dedicated to the King; my History of Henry the Seventh (which I have now also translated into Larine) and my Portions of Natural History to the Prince. And thefe I Dedicate to Your Grace, being of the best Fruits, that, by the good increase which God gives to my Pen and Labors, I could yield. God lead Your Grace by the Hand.

Your Graces most obliged and Faithful Servant,

Fr. St. ALBAN.

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Truth is a Naked and Open day-light that doth not thew atward of Oand Neur nuries, and Triumphs of the World, so stately and dainery as Candle-lights, Truth may perhaps come to the price Hat is Truth, faid jelling Palate, and would not hay for an arrwer. Certainly there be that delight in giddiness, and count it a Bondage to fix a Belief; affecting freewil in thinking, as well as in acting. And though the Sects of Philolophers of that kind be gone, yet there remain certain discoursing Wits, which are of the same Veins, though there be not to much Blood in them, as was in those of the Ancients. But it is not only the difficulty and labour, which Mentake in finding out of Truth; nor again, that when it is found, it imposeth upon Mens thoughts,

that doth bring Lies in favour; but a natural, though corrupt Love, of the Lie it felf. One of the later School of the Gredians examineth the matter, and is at a stand, to think what should be in it, that

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Men should love Lies; where neither they make for pleasure, as with Poets, nor for Manage, as with the Merchant, but for the Lies lake. But I cannot tell, This fame Truth is a Naked and Open day-light, that doth not shew Me Ma ques, and Mummuries, and Triumphs of the World, half so stately and daintily as Candle-lights, Truth may perhaps come to the price of a Read, that he weth best by day, but it s will not sife no the price of a Diamond & Garbancle, that theweth best in waries Lights. A mixture of a Lie doth ever and plastere, Doth any Man doubt, that I -Opinions flattering Hopes, falle valuation one sinaginations as one would, and the sikels but it would leave the minds of a chumber of Men, poor thrunken things. dull of melancholly and in dispositon, and vinpleating to themselves. One of the farmer in great severity called Poelie, Vinus Damonum, because it filleth the Imagina ribn, and yet it is but with the shadow of Lie But is not the Lie that paffeth through tithe mind, but the Lie that linketh in, and ifetleth in it, that doth the hurt, fuch as w spake of before. But howsoever the things are thus in Mens depraved judge thents and affections; yet Truth, which onl

The state of the s only doth judge it felf, teacheth, that the enquiry of Truth, which is the love-making, or wooing of it: the knowledge of Truth, which is the presence of it : and the belief. of Truth, which is the enjoying of it, is the foveraign good of humane Nature. The first Creature of God in the works of f of the Dayes, was the light of the Sence; the last was the Light of Breaton; and his a Sabbath-Work ever since is the illumination of his Spirit, First, he breathed Light upon the face of the Matter or Chaos s then he breathed Light into the face of Man; and still he breatheth and inspireth 1 Light into the face of his Chosen. The n Poet that beautified the Sect, that was II. otherwise inferiour to the rest, saith yet excellently well: It is a pleasure to stand ĮĮ upon the shore, and to see ships tost upon the Q see; a pleasure to stand in the Window of 1 a Castle, and to see a Buttle, and the adventh tures thereof below: but no pleasure is compaâ rable to the standing upon the Vantage-ground C S of Truth: (An Hall not to be commanded, and where the Air is always clear and 딞 forene: ) and to fee the Errours, and Wandrings, and Mists, and Tempests in the Vale W below: So always that this prospect be el 6 with Pity, and not with swelling or Pride. Certainly it is Heaven upon Earth, to nl Ba action and

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have a Mans mind move in Charity, rest in Providence, and turn upon the Poles of Truth.

To pass from Theological and Philosophical Truth, to the Truth of Civil business, it will be acknowledged, even by those that practife it not, that clear and round dealing is the honour of Mans nature, and that mixture of fallhood is like allay in Coyn of Gold and Silver, which may make the Metal work the better, but it embaseth it. For these winding and crooked courses are the goings of the Serpent, which goeth balely upon the Belly, & not upon the feet. There is no Vice that doth fo cover a Man with thame, as to be found falle and perfidious. And therefore Mountaigny faith prettily, when he enquired the reason, Why the word of the Lie should be such a difgrace, and fuch an odious charge: Saith he, If it be well weighed, To say that a Man lieth, is as much as to say, that he is Brave towards God, and a Coward towards Men. For a Lie faces God, and shrinks from Man Surely the wickedness of Falshood, and breach of Faith, cannot possibly be so highly expressed, as in that it shal be the last Peal, to call the Judgments of God upon the Generations of Men; it being fore told, that when Christ cometh, He sha not find Faith upon the Earth.

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#### Of Death.

#### II.

I En fear Death, as Children fear to go in the dark : And as that natural fear in Children is increased with Tales, so is the other. Certainly the contemplation of Death, as the wages of sin, and passage to another World, is Holy and Religious; but the fear of it, as a tribute due unto Nature, is weak. Yet in Religious Meditations, there is fometimes mixture of vanity and superstition. You shall read in some of the Friars Books of Mortification, that a Man should think with himfelf, what the pain is, if he have but his fingers end pressed or tortured, and thereby imagine what the pains of Death are, when the whole body is corrupted and disfolved; when many times Death passeth with less pain, than the torture of a Limb: For the most Vital parts are not the quickest of sense. And by him that spake only as a Philosopher, and natural man, it was well faid; Pompa mortis magis terret, quam Mors ipfa, Groans, and Convultions, and discoloured Face, and Friends weeping

The real entry of the second o

ing, and Blacks, and Obsequies, and the like, shew Death terrible. It is worthy the observing, that there is no passion in in the mind of Man so weak, but it Mates and Masters the fear of Death: and therefore Death is no fuch terrible Enemy, when a Man hath so many attendants about him, that can win the combat of him. Revenge triumphs over Death; Love flights it; Honour aspireth to it; Grief flyeth to it; Fear pre-occupatethit. Nay we read, after Otho the Emperour had flain himself, Pitz (which is the tenderest of Affections) provoked many to dye, out of meer compaffion to their Soveraign, and as the truest fort of Followers, Nay, Seneca adde Niceness and Satiety; cogita quam din eadem faceris; Mori velle, non tantum Forthe aut Miser, sed etiam Fastidiosus potest A man would dye, though he were neither valiant nor miserable, only upon a wearid ness to do the same thing so oft over and over. It is no less worthy to observe, how little alteration in good Spirits the approaches of Death make. Furthey appear to be the same Men, till the last instant. Augustus Casar dyedina complément; Livia, Conjugii nostri memor, vive, & vale Tiberius in Dissimulation, as Tacitus faith of him; Jam Tiberium Vires, & Carpus,

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Of Death. non Dissimulatio deserebant. Vespasian in as jest sitting upon the stool; Ut puto, Deus fio. Galba with a Sentence; Feris hex re fit populi Romani, holding forth his neck. Septimius Severus in dispatch; Addeste, si quid mihi restat agendum. And the like. Certainly the stoicks bestowed too much cost upon Death, and by their great preparations made it appear more fearful. Better, faith he, Qui finios vita astronum. inter munera ponat Natura. It is as natural, to dye, as to be born; and to'a little in fant perhaps the one is as painful as the on ther. He that dies in an carnel publishe is like one that is wounded in hot Blood who for the time fearce feels the hurtist and therefore a mind fixe, and bensupon somewhat that is good, Cloth avent the dolours of Death. But above all, believe it, the sweetest Canticle is Nume dimitties when a Man hath obtained worthy ends and expediations. Death hath this alfa: that it openeth the Gate to good Fame. and extinguisheth Entry dial of sningo

what the Means Extindus amabitum idem. 1941 pleasing of God, which is Allia All) are two, the one owards the event are witheplos church, the Chartowards thole

trature mid. n. Forthe former: It is out-

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#### s ni m Sir Francis Bacon's Effayt upon the flool's 'Or puto,' Deus

# do Of Unityin Religion.

Bligion being the chief band of humahe fociety, it is a happy thing when it felf is well contained within the true band of Unity. The Quarrels and Divisions about Religion were Evils unknown to the Heathen. The reason was, because the Religion of the Heathen confifted rather in Rites and Geremonies, than in any constant belief. For you may imagine what kind of Faith theirs was, when the cheif Doctors and Fathers of their Church were Poets. But the true Godhaththis Attribute, that he is a jealous God; and therefore his Worship and Religion will endure no mixture nor Partner. Weshall therefore speak a few words concerning the Vinity of the Church; What are the Fruits thereof, what the Bonds, and what the Means.

The Fruits of Unity (next unto the wellpleasing of God, which is All in All) are two; the one towards those that are without the Church, the other towards those that are within. For the former: It is cer-

tain,

tain, that Herelies and Schisms are of all others the greatest Scandals, yea, more than corruption of Manners. For as in the Natural Body, a Wound or Solution of continuity, is worse than a corrupt Humour; so in the Spiritual. So that nothing doth fo much keep Men out of the Church, and drive Men out of the Church, as breach of Unity: And therefore when foever it cometh to that pals, that one faith, Ecce in deserto, another saith, Ecce in penetralibus; that is, when some Men seek Christ in the Conventicles of Hereticks, and others in an outward face of a Church. that Voice had need continually to found in Mens Ears, Nolite exire, Go not out. The Doctor of the Gentiles (the propriety of whose vocation drew him to have a special care of those without ) saith, If an Heathen come in and hear you speak with several Tongues, will he not say that you are mad? And certainly it is little better, when Atheists and prophane persons do hear of so many discordant and contrary Opinions in Religion; it doth avert them from the Church, and maketh them to fit down in the Chair of the scorpers. It is but a light thing to be vouched in so serious a matter, but yet it expresseth well the deformity. There a is Master of Scoffing, that

that in this Catalogue of Books of a Feigned Library, lets down this Title of a Book, The Morrice and of Hereticks. For indeed every Sect of them hath a divers politice, or cringe by themselves, which cannot but move derifion in Worldings, and deprayed Politicks, who are apt to contemn holy things.

As for the Fruit towards those that are mithin. It is Peace, which containeth infinite Bleffings; it establisheth Faith; It kindleth Charity; the outward peace of the Church distilleth into peace of Conscience; and it turneth the Labours of Writing and Reading of Controversies, in to Treaties of Mortification and Devotion,

Concerning the Bonds of Unity; the true placing of them importeth exceedingly. There appear to be two extreams. For to certain Zelants all speech of pacification is odious. Is it peace, Jehu? What hast thou to do with peace, turn thee behind me. Peace is not the matter, but Following and Contrariwise certain Laodiceans. party. and luke-warm persons, think they may accommodate points of Religion by middle ways, and taking part of both, and witty reconcilements; as if they would make an arbitrement between God and Man. But these extreams are to be avoided; which will

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will be done, if the league of Christans, penned by our Saviour himself, were in the two cross clauses thereof, foundly and plainly expounded. He that is not mith us, is against us. And again, He that is not mith us, is against us, is mith us. That is, if the points Fundamental, and of Substance in Religion, were truly discerned and distinguished from points not meerly of Faith, but of Opinion, Order, or good Intention. This is a thing may seem to many a matter trivial, and done already, but if it were done less partially, it would be embraced more generally.

Of this I may give only this advice, according to my small model: Men ought to take heed of rending Gods Church by two kinds of controversies: The one is when the matter of the point controverted is too small and light, not worth the heat and strife about it, kindled only by contradiction. For, as it is noted by one of the Fathers, Christs Coat indeed had no feam, but the Churches Vesture was of divers colours; whereupon he faith, In weste varietas sit, scissura non sit; they be two things, Unity and Uniformity. The other is, when the matter of the point controverted is great, but it is driven to an overgreat subtilty and obscurity, so that

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that it becometh a thing rather ingenious than substantial. A Man that is of judgment and understanding, shall sometimes hear ignorant Men differ, and know well within himself, that those which so differ, mean one thing, and yet they themselves would never agree. And if it come so to pass, in that distance of judgment which is between Man and Man, shall we not think, that God above, that knows the heart, doth not difeern, that frail Men in some of their contradictions intend the same thing, and accepteth of both. The nature of fuch controversies is excellently expressed by Saint Paul, in the warning and precept that he giveth concerning the same, Devita profanas vocum novitates, & oppositiones falsi nominis sciencie; Men create oppositions which are not, and put them into new terms fo fixed, as whereas the meaning ought to govern the term, the term ineffect governeth the meaning. There be also two false Peaces, or Unities; the one, when the Peace is grounded but upon an implicite ignorance; for all Colours will agree in the dark: the other when it is pieced up upon a direct admission of contraries in Fundamental points, For-Truth and Falshood in such things, are like

Of Onugin Rengioni

like the Iron and Clay in the toes of Nebuchadnezzars Image, they may cleave, but they

will not incorporate.

Concerning the Means of procuring Unitys Men must beware, that in the procuring or muniting of Religious Unity they do not diffolive and deface the Laws of Charity, and of humane Society. There be two Swords among ft Christians, the Spiritual and Temporal and both have their due office and place in the maintenance of Religion. But we may not take up the third Sword, which is Mahomets Sword, or like unto it's that is, to propagate Religion by Wars, or by languinary Persecutions, to force Consciences, except it be in cafes of overt Scandal, Blasphemy, or intermixture of practife against the State; much less to nourish Seditions, to authorize Conspiracies and Rebellions, to put the Sword into the peoples hands, and the like, tending to the subversion of all Government , which is the Ordinance of God. For this is but to dalk the First Table against the Second, and so to confider Men as Christians, as we forget that they are Men, Incretius the Poet, when he beheld the Act of Agamemnon, that could endure the facrificing of his own Daughter, exclaimed bin

like the Iron and Clay in the toes of Nebushad-

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will not incorporate. What would he have faid, if he bod known of the Maffacre in France, or the Powder-Treason of England? He would have been deven times more Epicure and Atheilt than he was : For as the Tompor ral Sword is to be drawn with great cire clamspection in cases of Religion; so it is thing monstrous, to put it into the hands of the common people. Let that he left unto the Anabaptifts and other Eurips It was great blafphemy, when the Devil Cand, I with afriend, and be like the Highest; but it is greater, blasphemy to personate God, mand dring him in, saying Is will defeed, and belike the Rrings of Darkenski And what is a better, to make the cause of Religion toodeseemd to the stud and exer crable addons of Murchering Princes. Butchery of People, and Subversion of States and Covernments ? Surely this is to bring down the Hely Ghoft, instead of the likeness of a Dove in the shape of a Walture or Raven; and to fet out of the Barque of a Christian Church, a Flagg of a Barque of Pyrates And Affaffins. Therefore it is most necessary, that the Church by Doctrine and Decree, Princes by by their Swords and add the roings both; Christian and Moral, as by thieir Marchy Riodal doed ain in und stell and a stall for ever thole flatts and Opinious sending to the Support of the fame, ashath been already ialigoodd pant yddne; Surely in Counfels concerning Religions that Counsel of the Apolite woodd be prefixed, Ing boming non implet justicimed Deil And it was a poo tible observation of a wife Father, and no lessingenbully doutefled, That those which Beld and perfibleded preffero lof Ganfriences Acreson modely sadeneffed therein themselves meetly out of ill natureship woo visitive but like the Thorn or Bryar, which prick and ferarch, because they can do no other. The most tolerable lost of kevenge, is for those wrongs which there is no Law to remedy: Bather a Un take heed, the Reverge be fuch, as there is no Law to punish a elfe a Mahs Enemy is fill, before-hand, and it is two for one, Some doing in spiritual blive to brisk edisgnood the more Mans Nature runs to, the more ougho Law to weed it out. For as the first wrong, indoth but offend the Law, but the Revenge of that wrong putteth the Law out of offices Certainly in taking Revenge, a Manis but even with his Enemy, but mpaffing it over he is superiour ; for it

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it is a Princes part to pardon, And solomony Tam fure, faith, It is the glory of a Man to pas by an offence. That which is past, is gone, and irrecoverable, and wife Men have enough to do with things present, and to come: therefore they do but trifle with themseves, that labour in past matters, There is no Man doth a wrong for the wrongs fake, but thereby to purchase himfelf profit, or pleasure, not honour, on the like. Therefore why hould I beaugry with a Man fool oving himfall better then me? And if any Man should do wrong meerly out of ill nature, bwhy to yet it is but like the Thorn or Bryar, which prick and scratch, because they can do no other. The most tolerable fort of Revenge, is for those wrongs which there is no Law to remedy: Burthen let a Man take heed, the Revenge be such, as there is no Law to punish; esse a Mans Enemy is still before-hand, and it is two for one. Some when they take Revenge, are defirous the Party should know whence it cometh: this is the more generous. For the delight feemeth to be not fo much in doing the hurt, as in making the Party repent, But bale and crafty Cowards are like the As row that flyeth in the dark. Cofmus Duke of Florence had a desperate saying again per

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Of Adversity.

perfidions or neglecting Friends, as if those wrongs were unpardonable : Ton shall read (saith he) that we are commanded to forgive our Enemies ; but you never read, that me are commanded to forgive our Friends.
But yet the Spirit of Job was in a better
tune; Shall me (faith he) take good at Gods band, and not be content to take evil alfo? And so of Friends in a proportion. This is certain, that a Man that findieth Revenge, keeps his own wounds green, which otherwife would heal, and do well? Publick Rebenges are for the most pare fortunate, as that for the death of Gefar, of the death of Per-France, and many more. But in private Rebenges it is not fo. Nay rather vindicative persons live the life of Witches; who as they are michievous, fo end they unfortunater medy vely ment

Lively deferibing Charling replications that for the real reservoir. Field, through the waves of the world.

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It was an high Speech of seneta, (after the manner of the Stoicks) That the good things which belong to prosperity are to

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be wished but the good things that belong to advertity are to be admired: Bona rernm fecondarum optabilia, adversarum mirabilia, Certainly, if Miracles be the command over Nature, they appear most in Adverfig. It is yet a higher speech of his, that theother, (much too high for a Heathen) Histone greatness to have in one the frailty of a Man, and the fecurity of a God: Vere magnum babere fragilitatem bominis, feauritatem Dei This would have done better iu Poelie, where transcendencies are more allowed. And the Poets indeed bave been busic with it; for it is in effect the thing, which is figured in that strange Fiction of the ancient Poets, which feemeth not to be without mystery; nay and to have fome approach to the State of a Christian: That Hercules, when he went to unbind Prometheus, (by whom humane Nature is represented) Sayled the length of the great Ocean in an Earthen Pot or Pitcher; Lively discribing Christian resolution, that sayleth in the frail Barque of the Flesh, through the waves of the world. But to speak in a mean: The Vertue of Prosperity is Temperance; the Vertue of Advertity is Fortitude, which in Moral is the more heroical Vertue, Prosperit is the Bleffing of the Old Testament Ad-

of Made 189 Adversity is the Bleffing of the New, which carrieth the greater Benediction, and the clearer Revelation of Gods favour. Wereven in the Old Tellament, if you listen to David's Harp, you shall hear as many Hearf-like Ayres, as Carols, And the Pencil of the Holy Ghost hath laboured more in describing the Afflictions of Job, than the Felicities of solomon, prosperity is not without many fears and distaltes; and Adversity is not without comforts and hopes. We fee in Needle-works and Embroyderies, it is more pleasing to have a lively work upon a fad and folemn ground, than to have a dark and melancholly Work upoh a lightfome ground. Judge therefore of the pleasure of the Heart, by the pleasure of the Eye. Certainly Vertue is like precious Oddurs, most fragrant when they are incented or crusted: For Profferity doth best discover Vice but navers doth best discover Vertue.

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SOL E LETTE & DESCOUL Ellaha

Of Simulation and Dissimulation.

on liften to Divide Harp, you finally as many bleast-like Ayres, has less that the Holy hath Jaboured more in deferibing

order is the Bleffing of the News

Policy or Wisdom; for it asketh a strong Wit, and a strong Heart, to know when to tell truth, and to do it. Therefore it is the weaker sort of Politicks,

that are the great Dissemblers. Realis of

Tacitus faith, Livia forted well with the Arts of her Hunband and Dissimulation of ber Son; attributing Arts or Policy to Augustus, and Dissimulation to Tiberius. And again when Mucianus encourageth Vespasianto take Arms against Vitellius, he faith, We rife not against the piercing Judgment of Augustus, nor the extream Caution or Closenes, of Tiberius. These properties of Arts, or Policy and Dissimulation, or Closeness, are indeed habits and faculties, several, and to be distinguished. For if a man have that penetration of Judgement, as he can difcern, what things are to be laid open, and what to be secreted, and what to be shewed at half

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There be three degrees of this hiding and vailing of Mans self. The first Close-ness, Reservation, and Secrecy; when a Manleaveth himself without observation, or without hold to be taken what he is. The Second Dissimulation in the

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Negative, when a Man lets fall Signs and Arguments, that he is not that he is. And the third simulation in the Affirmative, when a Man industriously and exprefly feigns and pretends to be that he

is not

For the first of these, secrety : Itis indeed the vertue of a Confessor; and assuredly the secret Man heareth many Confelfions: For who will open himself to a or a Babler? But if a man be thought secret, it inviteth discovery, as the more close Air sucketh in the more open: And as in confession, the reveafing is not for worldly use, but for the eale of a Mans heart; so secret, Men come to the knowledge of many things in that kind, while Men rather discharge their minds, than impart their minds. In few words, Mysteries are the to secreey. Belides (to lay truth) Nakedness is uncomely, as well in mind as in body is and it addeth no small reverence to Mens manners and actions, if they be not altogether open. As for Talkers, and Futile persons, they are commonly vain, and credulous withal For he that talketh what he knoweth, will also talk what he knoweth not. Therefore let it down phat an babit of Secrecy is both politick and moral.

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Mans face give his tounge leave to speak.
For the discovery of Mans self, by the tracts of his countenance, is a great weak ness and betraying, by how much it is alway times more marked and believedy thanks Mans words.

For the fecond, which is Diffimalation's It followeth many times upon selvery by a necessity; so that he that will be Sedret, must be a Diffembler in some des gree. For men are too cumnings to fuffer aman to keep an indifferent earriage between both, and to be stores without foraying the ballance on either fide. They will so befer a Man with questions, and draw him on, and pick it out of him, that without an ablurd filence; he must shew an inclination one way, orif he do not, they will gather as much bythis Silence, as by his speech: As for Equivocations, or Oraculous Speeches, they cannot hold out long! fo that no Man can be secret, except he give him-felfa little scope of Dissimulation, which is, as it were; but the skirts or train of Secreoy.

But for the third degree, which is simalation, and false profession: That I hold more culpable, and less politick,

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And therefore a general custom of simulation (which is this last degree) is a Vice, rising either of a natural falsness or fearfulness, or of a mind that hath some main faults; which because a Man must needs disguise, it maketh him practise simulation in other things, lest his hand should be out of ure.

The great advantages of simulation and Dissimulation are three. First, To. lay a fleep opposition, and to surprise For where a Mans intentions are published, it is an alarm to call up all that are; against them. The second is to reserve to a Mans felf a fair retreat For if a Man engage himself by a manifest Declare ration, must go through, or take a fall-The third is, the better to discover the mind of another: For to him that openso himself, Men will hardly shew themed selves adverse, but will (fair) let him go on, and turn their freedom of speech to freedom of thought. And therefore it is a good shrewd Proverb of the Spaniard, Tell a lye, and find a troth; as it there were no way of discovery, but by Simulation.

There be also three difadvantages to a set it even, The first, That simulation and it

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Dissimulation commonly, carry with them a shew of fearfulness, which in any bufiness doth spoil the feathers of round flying up to the mark. The fecond, That it puzzleth and perplexeth the conceits of many, that perhaps would otherwise co-operate with him, and makes a Man walk almost alone to his own ends. The third and greatest is, That it depriveth a man of one of the most principal instruments for action, which is Trust and Belief. The best composition and temperature is , to have Opennes in fame and opinion, Secrecy in habit, Dissimulation in seasonable use, and a power to seign if there be no remedy.

The difference in affection of Parents.

towards their feveral Children, is many times unequal, and tometimes unworthy,

#### Of Parents and Children.

an ungravious son journes the Aletter. Man that tee, whilevere is a House

full of Children, one or two of these He joys of Parents are fecret, and fo are their griefs and fears; they cannot utter the one, nor they will not utter the other. Children sweeten labours, but they make misfortunes more bitter: they increase the cares of Life, but they medie

miti-

minigate the remembrance of Death. The perpetuity by generation is common es Beafts & but memory metit, and noble works, are proper to Meho and fairly Man that! The the noblest Works and Poundations have proceeded from childhow Men, which have fought to express and Images of their minds, where those of their bodies have failed? So the care of pofferity is most in them that have no pollerity. They that are the first railers of their Houses, are most indulgent to wards their Children; beholding them as the continuance, not only oftheir kind, but of their work, and for both children and Creatures.

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The difference in affection of Parents towards their several Children, is many times unequal, and sometimes unworthy, especially in the Mother; as Solomon saith, A wife Son rejoyceth the Father, but an ungracious Son shames the Mother. A Man shall see, where there is a House full of Children, one or two of the eldest respected, and the youngest made wantons; but in the midst, some that are as it were forgotten, who many times nevertheless prove the best. Pheidliberallity of Baranasian allowance towards their children, is an harmful error, makes their children, is an harmful error, makes them

them bafe; acquaints them with fhifes, makes them fort with mean company, and makes them furfer more when they come to plenty: and therefore the proof is best, when Men keep their authority towards their Children, but not their purse. Men have a foolish manner (both Parents, and School masters, and Servants) in creating and breeding an emulation between Brothers, during Childhood, which many times forteth to discord when they are men, and disturbeth Families. The Italians make little difference between Children and Nephews, or near Kinsfolks; but so they be of the lump they care not, though they pals not through their own body. And to fay truth, in Nature it is much alike matter, infomuch that we fee a Nephew fometimes resembleth an Uncle, or a Kinfman, more than his own Parent, as the blood hap-pens. Let Parents choose betimes the vocations and courfes they mean their children fould take, for then they are most flexible; and let them not too much apply themselves to the disposition of their children, as thinking they will take best to that which they have most mind to. It is true, that if the affection praptness of the children, be extraordinary, then

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then it is good not to exols it; but generally the precept is good, Optimum, elige, fuave & facile, illud facet confuetudo, younger, Brothers are commonly fortunate, but feldome or never where the elder are diffinherited, and make a food manner that when have a food manner than the elder are diffinherited.

vants) in creating and breeding an entital of Marriage and Single Life.

Of Marriage and Single Life.

The water man and combeth Eastness.

Perent and School mellow and Sor

and of turbeth Families, at Linux to difference be-

I JE that hath Wife and Children, hath I given hostages to Fortune, for they are impediments to great enterprises, either of Vertue or Mischief. Certainly the best works, and of greatest merit for the publick, have proceeded from the unmarried or Childles Men, which both in affection and means have married and endowed the publick, Yet it were great reason, that those that have Children, should have greatest care of future times, unto which they know they must transmit their dearest pledges. Some there are who though they lead a Single Life, yet there thoughts do end with themselves, and account future times impertinencies. Nay, there

there are fome other, that account wife and children but as Bills of Charges. Nay more, there are some foolist rich covetous men, that take pride in having no children, because they may be thought so much the richer. For perhaps they have heard some talk, such an one is a great rich Man 3 and another except to it, Tea but be bath a great charge of Children's as if it were an abatement to his riches. But the most ordinary cause of a Single Life is Liberty, especially in certain self-pleasing and humorous minds, which are for fensible of every restraint, as they will goe near to think their Girdles and Garters to be Bonds and Shackles, Unmarried Men are best Friends, best Masters, best Servants, but not always best Subjects; forthey are light to run away, and almost all fugitives are of that condition, A Single Life doth well with Churchmen : for Charity will hardly water the Ground, where it must first fill a Pool. It is indifferent for Judges and Magistrates; for if they be facile and corrupt, you shall have a Servant five times worse than a Wife. For Souldiers, I find the Generals commonly in their fortatives put men in mind of their Wives and Children. And I think the despising of Marriage amongst the Turks, making the vulgar

vulgar Souldier more bafe. Gertainly Wife and Ghildren att a kind of discipline of humanity; and single Men; though they be many times more charitable, because their means are less exhaust; yet on the other fide, they are more cruel and hard hearted, (good to make fevere Inquisitors,) because their tenderness is not so oft called apon. Grave natures, led by enflow, and therefore conflant, are commonly loving Hunbands; as was faid of Ulysses, Vetulani snam prætulit immortalitati. Chalt Women are often proud and froward, as prefuming upon the merit of their chasting. It is one of the best bonds both of chaffity and obedience in the Wife, if the think her Husband wife, which the will never do, if the find him jealous. Wives are young mens Mistresses, Compamons for middle Age, and old mens Nurles; fo as a man may have a quarrel to marry when he will. But yet he was reputed one of the wifemen, that made answer to the question; When a man should marry? Ayoung man not yet, an elder man not at all. It is often feen that bad Hasbunds have very good Waves whether it be, that it raiseth the price of their Husbands kindness when it comes, or that the Wiver take a pride in their patience.

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patience. But this never fails if the bad Hunbands were of their own chusing, against their Friends consent; for then they will be fure to make good their own folly smoo and to meet the blow.

# Tot unworthy to be the control on the place) The value of the property of the control of the co

Here be none of the Affections, which have been noted to faciliate or bewitch, but Love and Enoy. They both have vehement willes, they frame themselves readily into imaginations and fuggestions; and they come easily into the eye, especially upon the presence of the objects, which are the points that conduce to fascination, if any such thing there be. We see likewise the Scripture calleth Enoy, an evil Eye; and the Affralogers call the evil influences of the Stars. Buil Aspects ; fo that still there seemeth to be acknowledged in the act of Envy, an ejaculation or irridiation of the Eye. Nay, some have been fo curious, as to note, that the times, when the froke of percussion of an Envious Eje doth mol hare, are, when the Party edvied is beheld ois Dacon's E ays

in glory or triumph; for that fets and edge upon Envy: And besides, at such times the spirits of the Person envied do come forth most into the outward parts, and so meet the blow.

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But leaving these curiofities, (though not unworthy to be thought on fit place) we will handle, What Persons are apt to envy others, what Persons are most subject to to be envied themselves, and what is the difference between publick and private Envy.

A man that hath no vertue in himself, ever envieth vertue in others. For mens minds will either feed upon their own good, or upon others evil; and who wanteth the one, will prey upon the other ; cl and who so is out of hope to attain to anothers vertue, will feek to come at even M hand by depressing anothers fortune.

A man that is busie and inquisitive, is af commonly Envious: for to know much th of other mens matters cannot be, because an all that adoe may concern his estate; there- of fore it must needs be, that he taketh a kind of play-pleasure in looking upon the ma fortunes of others; neither can he that are mindeth but his own business, find much we matter for Envy: For Envy is a gadding for passion, and walketh the Streets, and the doth not keep home, Non est curiofus, quin the Meg ao. idem sit malevolus.

Men of noble birth are noted to been vious towards new Men when they rife: For the distance is altered; and it is like a deceipt of the eye, that when others come on, they think themselves go back.

Deformed perfons, and Eunuchs, and old Men, and Baftards are envious : for he that cannot possibly mend his own cafe. will do what he can to impair anothers, except these defects light upon a very brave and heroical nature, which thinketh to make his natural wants part of his honour; in that it should be faid, that an Eunuch, or lame Man, did fuch great matters, affecting the honour of a miracle, as it was in Narfes the Eunuch, and Agestlaus, and Tamberlanes, that were lame Men. 10 10 200

The same is the case of men that rise s after calamities and misfortunes; for they are as men fallen out with the times, e and think other mens harms a redemption of their own sufferings.

They that defire to excel in too many matters, out of levity and vain glory, at are ever Envious: For they cannot want h work, it being impossible but many in fome one of those things should surpass them; which was the character of Adrian in the Emperour, that mortally envied Poets ed goo

Sir Francis Bacon's Effays

and Painters, and Artificers in works wherein he had a vein to excell.

Laftly, Near Kinsfolks, and Fellowsin Office, and those that have been bred together, are more apt to Envy their equals, when they are raised: For it doth upbraid unto them their own fortunes, and pointeth at them, and cometh oftner into their remembrance, and incurreth likewife more into the note of others ; and Enever redoubleth from Speech and Fame. Cain's Envy was the more vile and malignant towards his Brother Abel, because when his Sacrifice was better accepted, there was no body to look on. Thus are much for those that are apt to Envy.

Concerning those that are more or less subject to Envy: First, Persons of eminent not vertue, when they are advanced, are less less envied: For their fortune seemeth but the due unto them; and no man envieth the the payment of a Debt, but Rewards and Env Liberality rather. Again, Envy is ever the joyned with the comparing of a mans felf, Perf and where there is no comparison, no mon Envy; and therefore Kings are not envi than ed, but by Kings Nevertheless it is to be eel noted, that unworthy Persons are molenvy envied at their first coming in and after iness wards overcome it better; whereas the

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contrariwise, Persons of worth and merit are most envied, when their fortune continueth long. For by that time, though their vertue be the same, yet it hath not the same Lustre; for fresh men grow up that darken it.

Persons of noble blood are less envied in their rising; for it seemeth but right done to their birth. Besides, there seemeth not much added to their fortune; and Envy is as the Sun-beams, that beat hotter upon a Bank, or steep rising Ground, than upon a Flat. And for the same reasons, those that are advanced by degrees are less envied, than those that are advanced suddenly, and per saltum.

Those that have joyned with their Ho-

I hole that have joyned with their Hont nour great Travels, Cares, or Perils, are
less subject to Envy: For men think that
they earn their Honors hardly, and pity
them sometimes; and Pity ever healeth
and Envy: Wherefore you shall observe, that
et the more deep and sober sort of politick
figersons in their greatness, are ever beno noning themselves, what a life they lead,
with the hardle of the hardle

incraseth Envy more than an unnecessary and ambitious engroffing of business; and nothing doth extinguish Envy more, than for a great Person to preserve all other inferiour Officers in their full rights. and preheminencies of their places: for by that means there be fo many Skreens between him and Envy.

Above all, those are most subject to Ency, which carry the greatness of their f fortunes in an insolent and proud manner, being never well, but while they are shewing how great they are, either by outward pomp, or by triumphing over o all opposition or competition; whereas lo wise men will rather do Sacrifice to Envy, w in suffering themselves sometimes of purpose to be crost and over born of things is that do not much concern them. Not. 28 withstanding so much is true, That the by carriage of greatness in a plain and open the manner (fo it be without arrogancy and a b vain-glory) doth draw less Envy, than if wit it be in a more crafty and cunning fashion, For in that course a man doth but disavow Inv fortune and seemeth to be conscious of his by own want in worth, and doth but teach we others to Envy him.

Lastly, to conclude this part; As we's it said in the beginning, that the Act of Envy oun

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had somewhat in it of witchcraft, so there is no other cure of Enoy, but the cure of witchcraft; and that is, to remove the Lot (as they call it) and to lay it upon another. For which purpole, the wifer fort of great Perfons, bring in ever upon the Stage some body, upon whom to drive the Envy, that would come upon themfelves; sometimes upon Ministers and Servants, sometimes upon Colleagues and Affociates, and the like; and for that turn there are never wanting some Persons of violent and undertaking Natures, who, s to they may have Power and Bulinels. will take it at any cost.

Now to speak of publick Envy. There is yet some good in publick Envy; Whereas in private there is none. For publick Enne of is an oftracism, that eclipseth men when they grow too great. And therefore it is da bridle also to great ones, to keep them

if within bounds.

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n. This Envy being in the Latine word w Invidia, goeth in the modern languages his by the name of Discontentment, of which ich we shall speak in handling sedition. It is disease in a State like to infection; for we's infection spreadeth upon that which is ound, and tainteth it; so when Envy is nad otten once in a State, it traduceth even

the best actions thereof, and turneth them into an ill odour. And therefore there is little wonn by intermingling of plausible actions. For that doth argue but a weak ness and fear of *Envy*, which hurteth so much the more, as it is likewise usual in infections; which if you fear them, you

call them upon you.

This publick Envy seemeth to beat chiefly upon principal Officers or Ministers, rather than upon Kings and Estates themselves. But this is a sure rule, that if the Envy upon the Minister be great, when the cause of it in him is small; or if the Envy be general, in a manner, upon all the Ministers of an Estate, then the Envy (though hidden) is truly upon the State it self. And so much of publick Envy or Discontentment, and the difference thereof from private Envy, which was handled in the first place.

We will add this in general, touching the Affection of Envy; that, of all other Affections, it is the most importune and continual. For of other Affections there is occasion given but now and then. And therefore it was well said Invidia festor dies non agit. For it is ever working upon some or other, And it is also noted, that Love and Envy do make a man pine, which

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other Affections do not ; because they are not fo continual. It is also the vilest Affection, and the most depraved: for which cause it is the proper Attribute of the Devil, who is called, the envious Man, that soweth Tares amongst the Wheat by night: as it always cometh to pass, that Emuy worketh fubtily, and in the dark and to the prejudice of good things, such as is the Wheat ago no of the vice too sometime but also into a Hear well forestally if

## ing of the war, this magnetic the the of Love.

Land to the print of the line

He Stage is more beholding to Love, than the Life of Man. For, as to the Stage, Love is even matter of Comedies, and now and then of Tragedies: but in Life it doth much mischief; sometimes like a syren, sometimes like a Fury. You may observe, that amongst all the great and worthy persons (whereof the Memory remaineth, either Ancient, or Recent) there is not One that hath been transported to the madd degree of Love: which shews, that great Spirits, and great

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great Bufiness, do keep out this weak Paffion. You must except nevertheles, Marcus Antonius, the half Partner of the Empire of Rome; and Appear Claudius the Decem-vir, and Law-giver : whereof the Former was indeed a Voluptuous Man and Inordinate; but the Latter was an Austere and Wise Man. And therefore it feems, (though rarely) that Love can find entrance, not only into an open Heart, but also into a Heart well fortified, if watch be not well kept. It is a poor faying of Epicurus, Satis magnum Alter Alteri Theatrum sumus. As if Man, made for the contemplation of heaven, and all noble Objects, should do nothing but kneel before a little Idol, and make himself a Subject, though not of the Mouth (as Beafts are) yet of the Eye, which was given him for higher purpoles. It is a strange thing to note the Excels of this passion ; and how it braves the Nature and Value of things by this, that the speaking in a perpetual Hyperbole is comely in nothing but in Love. Neither is it meerly in the Phrase: for, whereas it hath been well faid, that the Arch-flatterer, with whom all the petty flatterers have intelligence, is a Man's self; certainly, the Love is more. For there was never a proud Man thought

so absurdly well of himself, as the Lover doth of the Person Loved; and therefore it was well faid, that it is impossible to Love, and to be wife. Neither doth this weakness appear to othersonly, and not to the Party Loved : but to the Loved most of all; except the Love be reciproque : for it is a true rule, that Love is ever rewarded. either with the reciproque, or with an inward and fecret Contempt. By how much the more men ought to beware of this Passion, which loseth not only other things, but it felf. As for the other loffes, the Poets Relation doth well figure them; that He that preferreth Helena, quitted the gifts of Juno and Pallas. For who foever esteemeth too much of amorous Affection, quitteth both Riches and Wisdom. This Passion bath his Floods in the very times of weakness: which are great Profperity, and great Adversity; though this latter hath been less observed. Both which times kindle Love, and make it more frequent, and therefore thew it to be the Child of Forty? They do belt, who, if they cannot but admit Love; yet make it keep Quarter, and feverit wholly from their ferious Affairs, and Actions of Life: for if it check once with Business, it troubleth mens Fortunes, and maketh men

men that they can no ways be true to their own Ends. Iknow not how, but martial men are given to Love: Ithink it is but as they are given to Wine; for Perils commonly ask to be paid in Pleasures. There is in mans Nature a secret Inclination and Motion towards Love of others; which if it be not spent upon some one, or a few, doth naturally spread it self towards many; and maketh men become Humane and Charitable; as it is seen some time in Friars. Nuptial Love maketh Mankind; Friendly Love perfedeth it; but manton Love corrupteth and imbaseth it.

## Of Great Place.

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dguede ; the XI.

Servants of the Soveraign or State; Servants of the Soveraign or State; Servants of Fame; and Servants of Buffiness. So as they have no Freedom, either in their Persons, nor in their Adions, nor in their Times. It is a strange desire to seek Power, and to lose Liberty; or to seek Power over others, and to lose Power over

a Mans felf. The Rifing unto Place is laborious; and by Pains men come to grea ter Pains: and it is sometimes base; and by Indignities men come to Dignities. The Standing is Slippery, and the Regress is either a Downfal, orat least an Eclipse, which is a melancholly thing. Cum non fis, qui fueris, non esse, cur velis pivere. Nay, retire men cannot when they would; neither will they, when it were Reason: but are impatient of Privateness, even in Age and Sickness, which require the Shadow: Like old Townsmen; that will be still sitting at their Street Door, though thereby they offer Age to Scorn: Certainly Great Persons had need to borrow other mens Opinions, to think themselves happysfor if they judge by their own feeling, they cannot find it: but if they think with themselves what other men think of them, and that other men would fain be as they are then they are happy, as it were by report; when perhaps they find the contrary within. For they are the first that find their own griefs; though they be the last that find their own faults. Certainly, Men, in great Fortunes are strangers to themselves, and while they are in the puzzle of Business, they have no time to tend their Health, either of body or mind. Illi Ceform.

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Illi Mors gravis incubat, qui notus nimis omnibus prognotus moritur fibi. In Place, there is license to do Good and Evil, whereof the latter is a curse; for in Evil, the best condition is not to Will, the fecond not to Can. But Power to do good, is the true and lawfull end of aspiring: for good thoughts (though God accept them,) yet towards Men are little better than good dreams, except they be put in Act; and that cannot be without Power and Place, as the Vantage and Commanding Ground. Merit and good Works is the end of mans motion; and Confcience of the same is the accomplishment of mans reft for if a man can be partaker of Gods Theater; he shall likewise be partaker of Gods Reft. Et conversus Deus, nt aspiceret Opera, que fecerunt manis sue, vidit quod omnia essent bona nimis; and then the Sabbath. In the Discharge of the Place, fet before thee the best Examples; for Imitation is a Globe of Precepts. And after a time let before thee thine own Example; and examine thy felf firickly, whether thou didft not best at first. Neglect not also the Examples of those that have carried themselves ill in the same Plate: not to fet off thy felf by taxing their memory; but to direct thy felf what to avoid. Reform

Reform therefore, without bravery or fcandal of former Times and Persons; but yet let it down to thy felf, as well to create good prefidents, as to follow them. Reduce things to the first Institution, and observe wherein, and how they have degenerate; but yet ask Councel of both Times of the Ancienter Time what is best, and of the Latter Time what is fitteft. Seek to make thy Course Regular, that men may know before-hand what they may expect: but be not too positive and peremptory; and express thy felf well when thou digreffest from thy Rule. Preserve the right of the Place, but stirr not questions of Jurisdiction; and rather assume thy Right in Silence and de facto, than voice it with Claims and Challenges. Preserve likewise the Rights of Inferior Places; and think it more Honour to direct in chief, than to be busie in all. Embrace and invite Helps and Advices, touching the Execution of thy Place: and do not drive away fuch as bring the Information, as melders 3 but accept of them in good part. The Vices of Authority are chiefly four: Delayes, Corruption, Roughness, and Faction. For Delayes, Give easie access, Keep Times appointed, Go through with that which is in hand, and interlace

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not business but of necessity. For Corruption, Do not only bind thine own hands, or thy Servants hands from taking, but bind the hands of Suitors also from offering: For Integrity used, doth the one; but Integrity professed, and with a manifest detestation of Bribery, doth the other. And avoid not only the Fault, but the Suspicion. Whosoever is found variable, and changeth manifestly, without manifest Cause, giveth suspicion of Corruption. Therefore always when thou changest thine Opinion or Course, profess it plainly, and declare it, together with the Reasons that move thee to change, and do not think to steal it. A Servant, or a Favourite, if he be inward, and no other apparent Cause of Esteem, is commonly thought but a By-way to close Corruption. For Roughness, It is a needless cause of Discontent; severity breedeth Fear, but Roughness breedeth Hate. Even Reproofs from Authority ought to be grave, and not taunting. As for Facility, It is worfe than Bribery: for Bribes come but now and then; but if Importunity, or idle Respects lead a Man, he shall never be without, as Solomon faith: To respect Persons is not good; for such a Man will transgress for a piece of bread. It is most true

true that was anciently spoken; A Place sheweth the Man: and it sheweth some to the better, and some to the worse: omnium consensu; capax Imperii, nist imperasset; saith Tacitus of Galba: but of Vespasian he saith; Solus Imperantium Vespasianus mutatus in melius. Though the one was meant of Sufficiency, the other of Manners and Affection. It is an affured Sign of a worthy and generous Spirit, whom Honour amends : for Honour is, or should be the place of Vertue; and as in Nature things move violently to their place, and calmly in their place: fo Vertue in Ambition is violent, in Authority fetled and calm. All rifing to Great Place, isby a winding Stair; and if there be Factions, it is good to fide a Mans felf, whilest he is in the Rifing; and to ballance himfelf when he is placed. Use the memory of thy Predecessor fairly and tenderly; for if thou dost not, it is a debt will sure be paid when thou art gone. If thou have Colleagues, respect them, and rather call them when they look not for it, than exclude them when they have reason to look to be called. Be not too sensible, or too remembring of thy Place in Conversation, and private Answers to Suitors; but let it rather be said When he sits in Place, he is another Man.

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## Of Boldness.

## XII.

TT is a trivial Grammer-School Text, but yet worthy a wife Mans confideration. Question was asked of Demosthenes, What mas the cheif part of an Orator? He answered Action; What next? Action; What next again? Action: He faid it that knew it best, and had by nature himself no advantage in that he commended. A strange thing, that that part of an Orator which is but superficical, and rather the vertue of a Player, should be placed so high above those other noble parts of Invent tion, Elecution, and the rest: Navalmon alone; as if it were All in All. But the reason is plain. There is in humane Nature generally more of the Fool, then of the Wife; and therefore those faculties, by which the foolish part of mens minds is taken, are most potent. Wonderfull like av is the case of Boldness in Civil business mos What first? Boldness; What second and His third? Boldness. And yet Boldness is a gre Child of Ignorance and Baseness, far in yes ferious

inferiour to other pares. But nevertheless it doth facinate, and bind hand and foot, those that are either shallow in judgment, or weak in courage, which are the greatest part; yea, and prevaileth with wife men at weak times. Therefore we see it hath done Wonders in popular States, but with Senates and Princes less; and more ever upon the first entrance of Bold Persons into action, than soon after: for Boldness is an ill Keeper of Promise. Surely, there are Mountebanks for the Natural Body, so are there Mountebanks for the Politick Body: Men that undertake great Cures; and perhaps have been lucky in two or three Experiments, but want the grounds of Science; and therefore cannot hold out. Nay, you shall see a Bold Fellow many times do Mahomet's miracle, Mahomet made the people believe, that he would call an Hill to him; and from the top of it offer up his Prayers for the observers of his Law. The people affembled, Mahomet called the Hill to him again and again 5 and when the Hill stood still, he was never a whit abashed, but said; If the Hill will 0 not come to Mahomet Mahomet will go to the Hill. So these men, when they have promised d great matters, and failed most shamefully 2 yet (if they have the perfection of Boldness

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ness) they will burflight it over, and make a turn, and no more ado. Certainly to men of great judgment, Bold persons are asport to behold; nay, and to the Vulgar alfo, Boldness hath somewhat of the Ridiculous. For if absurdity be the subject of laughter, doubt you not, but great Boldness is sel-dome without some absurdity. Especially of countenance; for that puts his face into a most shrunken and wooden pofture, as needs it must : for in balhfulnes the Spirits do a little go and come, but with Bold men, upon like occasion, they stand at a stay, like a Stale at Chess, where it is no Mate, but yet the Game cannot stir. But this last were fitter for a Satyr, than for a serious Observation. This is well to be weighed, That Boldness is e verblind; for it leeth not dangers and in conveniences; therefore it is ill in Counsel, good in Execution: so that the right use of Bold persons is, that they neve Command in Chief, but be Seconds, and An under the direction of others. For it Counsel it is good to see Dangers, and it inc in t Execution not to fee them, except the iffue be very great. year matters, and failed livir

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#### Of Goodness, and Goodness of Nature.

#### XIIL

Take Goodne fin this lense, the affecting of the weal of Men, which is that the Grecians call Philanthropia 3 and the Word Humanity (as it is used) is a little too light to express it. Goodness I call the Habit, and Goodness of Nature the Inclination. This of all Vertues and Dignities of the mind is the greates, being the Character of the Diety; and without it Man is a bufie, mischievous, wretched thing; no better then a kind of Vermine. Goodness answers to the Theological Vertue Charity, and admits no excefs, but Errour. The desire of power in excess caused the Angels to fall; the desire of knowledge in excess caused Man to fall 3 but in Charity there is no excess, neither can Angel or Man come in danger by it. The inclination to Goodness is imprinted deeply in the nature of man; insomuch, that if it issue not towards men, it wil take unto other living Creatures; as it is feen in the Turks, acruel people, who nevertheless are kind to

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to Beasts, and give Alms to Dogs and Birds; Infomuch as Busbechius reporteth, a Christian Boy in Constantinople had like to have been stoned, for gagging, in a waggishness, a long Billed Fowl. Errours indeed, in this Vertue in Goodness or Charity may be committed. The Italians have an ungracious Proverb, Tanto buon che val niente ; So good that he is good for nothing. And one of the Poctors of Italy, Nicholas Macchiavel, had the confidence to put in writing, almost in plain tearms: That the Christian Faith had given up good men in prey, to those that are tyrunnical and unjust: which he spake, because indeed there was never Law, or Sect, or Opinion, did fo much magnifie Goodness, as the Christian Religion doth: therefore, to avoid the Scandal, and the Danger both, it is good to take knowledg of the errours of an Habit so excellent. Seek the Good of other men, but be not in bondage to their faces or fancies; for that is but facility or foftness, which taketh an honest mind prisoner. Neither give thou Asop's Cock a Gem, who would be better pleased and happier if he had had a Barly Corn. The Example of God teacheth the Lesson truly: He sendeth his Rain, and maketh his Sun to shine upon the fust and Unjust; but he doth not rain Wealth, nor thine Honour and Vertues

of Goodness and Goodness of Nature. 53 Vertues upon Men equally. Common Benefits are to be communicated with all; but peculiar benefits with choice. And beware, how in making the Portraiture, thou breakest the Pattern; for Divinity maketh the love of our Selves the Pattern; the love of our Neighbors but the Portraiture. sell all thou hast and give it to the poor and follow me: but sell not all thou hast, except thou come, and follow me; that is, except thou have a Vocation, wherein thou may ft do as much good with little means, as with great: for otherwise, in feeding the Streams, thou driest the Fountain. Neither is there only a Habit of Goodness, directed by right reason: but there is in some men even in Nature, a. 1, disposition towards it; as on the other side, there is a natural malignity. For there be d that in their Nature do not affect the good 0 of others. The lighter fort of malignity iturneth but to a croinels, or frowardness, d oraptness to oppose, or difficileness, or the k like; but the deeper fort to envy and meer 10 mischief. Such men in other mens calamihe ties, are as it were in feafon, and are ever uon the loading part; not fo good as the 1111 Dogs that licked Lazarus fores, but like the Flies, that are still buzzing upon any thing nd that is raw; Misanthropi, that make it their practife to bring men to the Bough, and yet

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have nevera Tree for the purpose in their Gardens, as Timon had. Such dispositions are the very errours of humane Nature; and yet they are the fittelt Timber to make great Politicks of: Like to knee Timber that is good for Ships that are ordained to be toffed, but not for building Houses, that shall stand firm. The parts and signs of Goodness are many. If a man be gracious and courteous to Strangers, it thews he is a Citizen of the World; and that his hear is no Island cut off from other Lands, but a Continent that joyns to them. If he be compassionate towards the afflictions of others, it shews that his heart is like the noble Tree, that is wounded it felf, when it gives the Balm, Ifhe easily pardons and remits offences, it shews that his mind is planted above Injuries, so that he cannot be thot. If he be thankfull for small benefits, it shews that he weighs mens minds, and not their trash. But above all, if he have Saint Paul's perfection that he would wish to be an Anathema from Christ, for the Salvation of his Brethren, it shews much of a Divine Nature and a kind of conformity with Christ himfelf.

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#### XIV.

7 E will speak of Nobility, First asa Portion of an Estate, then as a Condition of Particular Persons. A Monarchy, where there is no Nobility at all, is ever a pure and absolute Tyranny, as that of the Turks, for Nobility attempers Soveraignty, and draws the eyes of the People somewhat aside from the Line Royall. But for Democracies they need it not : and they are commonly more quiet; and less subject to Sedition, than where there are Stirps of Nobles, For mens eyes are upon the business, and not upon the persons; or if upon the persons, it is for the businessake, as fittest, and not for flags and pedigree. We see the spitzers last well, notwithstanding their diversity of Religion, and of Cantons: for Utility is their Bond, and not Respects. The United Provinces of the Low-Countries in their Government excel: for where there is an Equality, the Consultations are more indifferent, and the payments and tributes more chearful. A great and potent Nobility addeth Majesty to a Monarch, but diminisheth Power; & putteth Life & Spirit into the People, but presset their Fortune. It is well when Nobles are not too great for Soveraignty, not for justice; and yet maintained in that height, as the Insolency of Inferiours may be broken upon them, before it come on too fast upon the Majesty of Kings. A numerous Nobility causeth Poverty and inconvenience in a State: for it is a surcharge of expence, and besides, it being of Necessay that many of the Nobility fall in time to be weak in Fortune, it maketha kind of Disproportion between Honour and Means.

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As for Nobility in Particular Persons; It is areverend thing to see an ancient Castle or Building not in decay; or to see a fair Timber Tree found and perfect: how much more to behold an Ancient Noble Family, which hath stood against the Waves and Weathers of Time, For New Nobility is but the Act of Power; but Ancient Nobility is the Act of Time. Those that are first raised to Nobility, are commonly more Vertuous, but less Innocent than their Descendants; for there is rarely any Rifing, but by a commixture of good and evil Arts, But it is reason the memory of their Vertues remain to their Posterity; and their faul ts faults dye with themselves. Nobility of Birth commonly abateth Industry; and he that is not industrious, envieth him that is Besides, Noble Persons cannot go much higher; and he that standeth at a stay when others rise, can hardly avoid motions of Envy. On the other side. Nobility extinguisheth the Passive Envy from others towards them; because they are in possession of Honour. Certainly Kings, that have able Men of their Nobility, shall find ease in employing them, and a better slide into their business: for People naturally bend to them, as born in some sort to command.

## Of Seditions and Troubles.

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CHepherds of Reople had need know the Kalanders of Tempests in State; which are commonly greatest when things grow to equality; as natural Tempests are greatest about the Equinotia. And as there are certain hollow blasts of Wind, and secret swellings of Seas, before a Tempest, so are there in States.

Sape monet, Frandesque & operta tumescere

Libels and Licentious Discourses against the State, when they are frequent and open and in like fort, falso News often running up and down to the disadvantage of the State, and hastily embraced; are a mongst the Signs of Troubles, Virgil giving the pedigree of Fame, saith, She was sife ser to the Gyants. A change of the Signs of the pedigree of Fame, saith, She was sife ser to the Gyants.

Illam Terra Parens ira irritata Deorum, Extremam (ut perhibent) Cæo Enceladoque sororem A

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Seditions and theresees

As if Fames were the Relicks of Seditions past; but they are no less indeed, the Preludes of Seditions to come. Howsoever he noteth it right, That Seditions Tumults, and Seditions Fames, differ no more but as Brother and Sifter, Masculine and Feminine; especially if it come to that, that the best Actions of a State, and the most plausible, and which ought to give greatest contentment, are taken in ill sense, and traduced for that shews the envy great, as Tacital saith;

Of Seditions and Troubles,

saith; Conflata magna Invidia, see bene, see male, gesta prement. Neither doth it follow, that because these Fames are a sign of Troubles, that the suppressing of them with too much Severity, should be a Remedy of Troubles: for the despising of them, many times, checks them best; and the going about to stop them, doth but make a Won-

der long-liv'd.

Also that kind of obedience which Tatitwo speaketh of is to be held suspected;
Erant in officio, sed tamen qui mallent mandete Imperantium interpretari quam exsequis,
Disputing, Excusing, Cavilling upon Mandates and Directions, is a kind of shaking
off the yoak, and assay of disobedience;
especially, if in those disputings, they which
are for the direction, speak fearfully and
tenderly; and those that are against it,
sudaciously.

Also, as Machiavel noteth well; when Princes that ought to be common Parents, make themselves as a Party, and lean to a side, it is a Boat that is overthrown by une ven weight on the one side; as was well seen in the time of Henry the third of Frances for first himself entred League for the extirpation of the Protestants, and presently after the same League was turned upon himself; for, when the Authority of Princes is made but

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but an Accessary to a Cause, and that there are other Bands that the faster then the Band of Soveraignty, Kings begin to be

almost put out of possession.

to Alfo, when Discords, and Quarrels, and Factions are carried openly and audacious ly, it is a fign the Reverence of Government is loft. For the Motions of the greatest Persons in a Government, ought to be as the Motions of the Planets under Primum Mobile (according to the old Opinion !) which is, that every of them is carried fwiftly by the Highest Motion, and Softly in their own Motion. And therefore when great Ones in their own particular Motion move violently; and as Tacitus expresseth it well, Liberius quam ut Imperantium meminissent, it is a fign the Orbs are out of Frame: for Reverence is that wherewith Princes are girt from God, who threatneth the diffolving therof; Solvam cingula Regum. at So when any of the four Pillars of Gowernment are mainly shaken or weakned, (which are Religion, Justice, Counsel, and Treasure) Men had need to pray for fair Weather, bride of Heary the third, rather W

ons (concerning which, pevertheless, more light may be taken from that which followeth) and let us speak first of the Materials

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of seditions; then of the Motives of them;

Concerning the Materials of Seditions, It is a thing well to be considered: For the surest way to prevent Seditions (if the times do bear it) is to take away the Matter of them. For if there be suel prepared, it is hard to tell whence the spark shall come that shall set it on fire. The Matter of seditions is of two kinds; much Poverty and much Discontentment. It is certain, so many Overthrown Estates, so many votes for Troubles. Lucan noteth well the State of Rame before the Civil War:

Hinc Usura vorax, rapidumque intempore

Hinc concusa Fides, & multis utile Bel-

This same multir utile Bellumis an affured and infallible sign of a State disposed to seditions and Troubles. And if this Poverty and broken Estate, in the better sort, be joyned with a want and necessity in the mean people, the danger is imminent and great; for the Rebellions of the Belly are the worst. As for Discontentments, they are in the Politick Body like to Humors in the Natural, which are apt to gather a pre-

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ter-natural Heat, and to Enflame. And let no Prince measure the Danger of them by this, whether they be Just or Unjust: for that were to imagine People to be too reafonable, who do often fourn at there own Good: nor yet by this, whether the Griefs whereupon they rife, be in fact great or fmall: for they are the most dangerous Discontentments, where the Fear is greater than the feeling. Dolendi modus, Timendi non item. Befides, in great Oppressions, the fame things that provoke the Patience, do withal mate the Courage 3 but in Fears it is not so. Neither let any Prince or State be secure concerning Discontentments becanse they have been often, or have been long, and yet no Peril hath enfued; for as it is true, that every Vapour or Furne doth not turn into a Storm: So it is nevertheless true, that Storms, though they blow over divers times, yet may fall at last: And as the Spanish Proverb noteth well; The Cord breaketh at the last by the meakest pull.

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The Canfer and Motions of Seditions are, Innovation in Religion, Taxes, Alteration of Laws and Customs, Breaking of Priviledges, General Oppression, Advancement of kn worthy Persons, Strangers, Dearths, Disbanded Souldiers, Factions grown desperate. And whatfoever in offending People, joyneth and

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Of Seathour and Proposition

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For the Remedies 3 there may be some general Preservatives whereof we will speak ; as for the just Cure, it must answer to the particular Disease, and so be left to

Counsel, rather then Rule.

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The first Remedy or Prevention is, to remove by all means possible that Material cause of sedition, whereof we speak ; which is want and Poverty in the Estate. To which purpose serveth the Opening and well Ballancing of Trade, the Cherishing! of Manufactures, the Banishing of Idles ness, the Repreffing of Waste and Excels by Sumptuary Laws, the Improvement and Husbanding of the Soyl, the Regulating of Prices of Things vendible, the Mode rating of Taxes and Tributes, and the like. Generally it is to beforefeen, that the Population of a Kingdom (especially if it be not mowen down by Wars) do not exceed the Stock of the Kingdom, which should maintain them. Neither is the Population to be reckoned only by number; for a finalier number that fpend more, and earn less, do wear out an Estate Sooner, than a greater number that live lower, and gather more. Therefore the multiplying of Nobility, and other Degrees of Quality, in an over Proportion to the Common

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mon People, doth speedily bring a State to Necessity : and so doth likewise an overgrown Clergy, for they bring nothing to the Stock. And in like manner, when more are bred Scholars, than Preferments can

Countel, in her then It is likewise to be remembred, that for as much as the increase of any Estate must be upon the Foreiner; (for what foever is fomwhere gotten, is fomwhere loft.) There be but three things which one Nation felleth unto another; the Gommodity as Nature yeildethit; the Manufacture and the Widne or Carriage: So that if these three wheels go, Wealth will flow as in a Springtide. And it cometh many times to pale that Materian Superabit Opins that the Work and Carriage is more worth, than the Material, and inricheth a State more! as is notably feen in the Low-Country-men who have the best Mines above ground in the World w . molecule wibliow sits

Above all things good Policy is to be used, that the Treasure and Moneys in a State be not gathered into few Hands For otherwise a State may have a great with Stock, and yet starve. And Money is like Muck, not good except it be spred. This is done chiefly by suppressing, or at the least keeping a straight Hand upon the Pert Devouring MO ST

Devouring Trades of Vsury, Ingreffing,

great Pasturages, and the like.

For removing Discontentments, or at least the danger of them, there is in every State (as we know) two portions of subjeds, the Nobless and the Commonalty. When one of these is Discontent, the danger is not great; for common people are of flow motion, if they be not excited by the greater fort; and the greater fort are of small strength, except the multitude be apt and ready to move of themselves. Then this is the danger, when the greater fort do but wait for the troubling of the Waters amongst the meaner, that then they may declare themselves. The Poets feign, that the rest of the Gods would have bound Jupiter; which he hearing of, by the Counfel of Pallas, sent for Briarius with his bunfel of Pallas, lent for Briarius with and dredhands, to come into his aid. An Emblem no doubt, to shew how safe it is for Monarchs to make sure of the good will of common people. e of common people,

To give moderate liberty for Griefs and Discontentments to evaporate, (so it be without too great Insolency or bravery) is a safe way. For he that turneth the Humours back, and maketh the Wound bleed nwards, endangereth malign Ulcers, and pernitious Impostumations To give moderate liberty for Griefs and

pernitious Impostumations,

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The part of Epimetheus mought well become Prometheus in the case of Discontent ments; for there is not a better provision against them. Epimetheus, when griefs and evils flew abroad, at last shut the Lid, and kept Hope in the bottom of the Vessel No. rishing and entertaining of Hopes, and care rying men from Hopes to Hopes, is one of the helt Antidotes against the Poyson of Differ contentments. And it is a certain fign of wife Government and Proceeding, whe Res it can hold mens hearts by Hopes, when cannot by Satisfaction; and when it can handle things in such manner, as no evi Ini shall appear so peremptory, but that it I hath some out-let of Hope: which is the less hard to do, because both particula persons and Fastions are apt enough Persons and Factions are apt enough t elf flatter themselves, or at least to brave the rit la which they believe not. tte

Also the fore-fight and prevention, the nte there be no likely or fit Head, whereunt the Discontented Persons may resort, and un indi der whom they may joyn, is a known, bu tem an excellent point of caution. I under ut o stand a fit Head to be one that hath Great vile ! nessand Reputation, that hath Confidence mpli with the Discontented Party, and upo beec whom they turn their eyes; and that

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hought Discontented in his own particuar; which kind of persons are either to
be won, and reconciled to the State, and
hat in a fast and true manner; or to be
ionted with some other of the same Pary that may oppose them, and so divide
he Reputation. Generally the dividing
and breaking of all Factions and Combinations that are adverse to the State, and
etting them at distance, or at least distrust
mong themselves, is not one of the worst
Remedies. For it is a desperate case, if
hose that hold with the proceeding of
he State, be full of Discord and Faction;
and those that are against it, be Entire and
linited.

I have noted, that some witty and sharp peeches, which have fallen from Princes, ave given fire to seditions. Casar did him elfinshite hurt in that Speech, syllanescipitliteras, non potnit distare: for it did tterly cut off that Hope, which men had netterly cut off that Hope, which men had netterly ever his Dictatorship. Galband and him self by that Speech, Legi a similatem, nonemi, for it put the Souldiers ut of Hope of the Donative. Probus likewise by that speech, Si vixere non opus erit mplius Romano Imperio militibus: A peech of great despair for the Souldiers of the Souldi

And many the like. Surely Princes had need, in tendermatter, and ticklish times to beware what they say; especially is these short Speeches, which slie abroad like Darts, and are thought to be shot out of their secret Intentions. For as for large Discourses, they are slat things, and no so much noted.

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Lastly, Let Princes against all Even not be without some great Person, on or rather more, of Military Valor ne unto them, for the repressing of sedition in their beginnings. For without that, the useth to be more trepidation in Court, up on the first breaking out of Troubles, the were fit. And the State runneth the dan ger of that, which Tacitus faith; Atque babitus animorum fuit, ut pessimum facim anderent panci, plures vellent, omnes pateres tur. But let such Military Persons bassured, and well reputed of, rather the Factious and Popular, holding also goo correspondence with the other great Mo in the State, or else the Remedy is wor than the Disease.

## Of Atheism.

### XVI.

T Hadrather believe all the Fables in the Legend, and the Talmud, and the Alcoran. than that this Universal Frame is without a mind. And therefore God never wrought Miracle to convince Atheism, because his ordinary Works convince it. It is true, that a little Philosophy inclineth Mans mind to Atheism, but depth in Philosophy bringeth Mens minds about to Religion. For while the mind of Man looketh upon fecond Causes scattered, it may sometimes rest in them, and go no further: but when t beholdeth the Chain of them Confederate and Linked together, it must needs dye to Providence and Deity. Nay, even that school which is most accused of Abeism, doth most demonstrate Religion: That is, the School of Lencippus, and Democritus, and Epicurus. For it is a thouland imes more credible, that four mutable Elements, and one immutable fifth Essence, luely and eternally placed, need no God, han that an Army of infinite small Porions, or Seeds unplaced, should have produced this order and beauty without

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a Divine Marshal. The Scripture saith, The Fool hath faid in his heart, There is no God: It is not said, The Fool bath thought in his heart: So as he rather saith it by rote to himself as that he would have, than that he can throughly believe it, or be perswaded it. For none deny, there is a God, but those for whom it maketh that there were no God. It appeareth innothing more that Atheism is rather in the Lip, than in the Heart of Man, than by this; That Atheift will ever be talking of that their Opini on, as if they fainted in it within them felves, and would be glad to be strength ened by the consent of others: Na more, you shall have Atheifts strive to ge Disciples, as it fareth with other Sech And, which is most of all, you shall have of them that will suffer for Atheism and not recant; whereas if they did truly think that there were no fuch thing as God, wh frould they trouble themselves? Epicura is charged, that he did but dissemble for his credits fake, when he affirmed There were Bleffed Natures, but fuch as en joyed themselves, without having respect to the Government of the World: where in, they say, he did temporize; though in secret he thought there was no God But certainly he is traduced for his Word

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are Nobleand Divine; Non Deos vulgi negare profanum, sed vulgi Opiniones Dis applicare profanum. Plato could have said no more. And although he had the confidence to deny the Administration, he had not the power to deny the Nature. The Indians of the West have names for their particular gods, though they have no name for God; as if the Heathens should have had the names, of Jupiter, Apollo, Mars, &c. but not the word Dews; which shews, that even those barbarous people have the notion, though they have not the latitude and extent of it. So that against Atheists the very Savages take part with the very subtilest Philosophers: The Contemplative Atheist is rare: A Diagoras, a Bion, a Lucian perhaps, and some others; and yet they feem to be more than they are: For that all that impugn a received Religion of Superstition, are by the adverse part branded with the name of Atheists. But the great Atheists indeed are Hypocrites, which are ever handling Holythings, but without feeling; so as they must needs be cauterized in the end. The Causes of Atheisme are Divisions in Religion, if they be many: for any one main Division addeth Zeal to both sides, but many Divisions introduce Atheisme. Another is, scandal of Priests, when

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when it is come to that, which Saint Ber nard saith, Non est jam dicere, ut populus, sie sacerdos: quia nec sie populus, ut sacerdos, A third is, Custom of Prophane Scoffing. in Holy Matters, which doth by little and little deface the Reverence of Religion, And lastly, Learned Times, especially with peace and prosperity: for troubles and advertities do more bow Mens minds to Religion. They that deny a God, destroy Mans Nobility: for certainly Man is of kin to the Beasts by his Body; and if he be not of kin to God by his Spirit, he is a base and ignoble Creature. It destroys likewise Magnanimity, and the raising humane Nature: for take an example of a Dog, and mark what a generosity and courage he will put on, when he finds himfelf maintained by a Man, who to him is instead of a God, or Melior natura: Which courage is manifestly such as that Creature without that confidence of a better Nature than his own, could never attain. So Man, when he resteth and affureth himself upon Divine protection and favour, gathereth a force and faith, which humane Nature in it self could not obtain. Therefore as Atheism is in all respects hateful, so in this, that it depriveth humane Nature of the means to exalt it self above humane Frailty.

Frailty. As it is in particular Persons, so it is in Nations. Never was there such a State for Magnanimity, as Rome. Of this State hear what Cicero saith, Quam volumus, licet, patres conscripti, nos amemus tamen nec numero Hispanos, nec robore Gallos, nec calliditate Panos, nec artibus Gracos; nec denique hoc ipso bujus Gentis & Terra domestico nativoque sensu Italos ipsos & Latinos; sed Pietate ac Religione, atque hac una Sapientia, quod Deorum Immortalium Numine, omnia regi gubernarique perspeximus, omnes Gentes Nationesque superavimus.

## Of Superstition.

#### XVII.

Twere better to have no opinion of God at all, than such an opinion as is unworthy of him: For the one is Unbelief, the other is Contumely; and certainly superstition is the reproach of the Deity, Plutarch saith well to that purpose: Surely (saith he) I had rather agreat dealmen should say, there was no such man at all as Plutarch, than that they should say, that there was one Plutarch,

tarch, that would eat his Children as soon as shey were born; as the Poets speak of saturn. And as the Contumely is greater towards God, so the Danger is greater towards Men. Atheism leaves a Man to Sense, to Phylosophy, to Natural Piety, to Laws, to Reputation; all which may be guides to an outward Moral Vertue, though Religion were not: But superstition dismounts all these, and erecteth an absolute Monarchy in the minds of men. Therefore Atheism did never perturb states; for it makes men wary of themselves, as looking no further: And we see the times inclined to Atheism (as the time of Augustus Casar) were civil times. But Superstition hath been the confusion of many States, and bringeth in a new Primum Mobile, that ravisheth all the Sphears of Government. The Master of Superstition is the People; and in all Superstition, Wise men follow Fools, and Arguments are fitted to Practife in a reverfed order. It was gravely said by some of the Prelates in the Counsel of Trent, where the Doctrine of the Schoolmen bare great Sway, That the School-men were like Astronomers, which did feign Eccentricks, and Epicycles, and such engins of Orbs, to save the Phenomena; though they knew there were w fuch things. And in like manner, that the

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the School-men had framed a number of Subtile and intricate Axioms and Theorems, to fave the practife of the Church. The Causes of superstition are, pleasing and senfual Rites and Ceremonies: Excess of Outward and Pharifaical Holiness: Overgreat Reverence of Traditions, which cannot but load the Church: the Stratagems of Prelates for their own Ambition and Lucre: the favouring too much of Good Intentions, which openeth the Gate to Conceits and Novelties: the taking an Aim at Divine Matters by Humane, which cannot but breed mixture of Imaginations: And lastly, Barbarous Times, especially joyned with Calamities and Disasters. Superstition without avail is a deformed thing; for, as it addeth deformity to an Ape to be so like a Man: so the similitude of Superstition to Religion makes it the more deformed. And as wholesome Meat corrupteth to little Worms: so good Forms and Orders corrupt into a Number of petty Observances. There is a Superstition in a voiding Superstition, when men think to do best, if they go furthest from the Superstition formerly received. Therefore Care would be had, that (as it fareth in ill Purgings) the good be not taken away with the bad, which commonly is done, when the People is the Reformer.

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# od Of Travel.

Ravel, in the younger Sort, is a part of Education, in the elder, a part of Experience. He that Travelleth into a Country before he hath some Entrance into the Language, goeth to School and not to Travel. That young men Travel under some Tutor, or grave Servant, I allow well, fo that he be such a one that hath the Language, and hath been in the Countrey before, whereby he may be able to tell them, what things are worthy to be feen in the Countrey where they go, what Acquaintances they are to seek, what Exercifes or Discipline the Place yeildeth. For elfe young men shall go hooded, and look abroad little. It is a strange thing, that in Sea-voyages, where there is nothing to be feen but Sky and Sea, men should make Diaries; but in Land-Travel, wherein fo much is to be observed, for the most part they omit it ; as if Chance were fitter to be registred than Observation. Let Diaries therefore be brought in use. The things to be seen and observed are the Courts of Princes.

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Princes, especially when they give Audience to Embassadours : the Courts of Justice, while they fit and hear Causes; and fo of Confistories Ecclesiastick : the Churches and Monasteries, with the Monuments which are therein extant : the Walls and Fortifications of Cities and Towns; and so the Havens and Harbors: Antiquities and Ruins: Libraries, Colleges, Disputations and Lectures, where any are: Shipping and Navies: Houses and Gardens of State and Pleasure near great Cities: Armories, Arfenals, Magazines, Exchanges, Burles, Ware-houses: Exercises of Horsmanship, Fencing, Training of Souldiers, and the like: Comedies; fuch whereunto the better fort of Persons doresort. Treasuries of Jewels and Robes: Cabinets and Rarities. And to conclude, whatfoever is memorable in the Places where they go. After all which the Tutours or Servants ought to make diligent enquiry. As for Triumphs, Masques, Feasts, Weddings, Funerals Capital Executions, and fuch Shews 5 Men need not to be put in mind of them; yet are they not to be neglected. If you will have a young man to put his Travel into a little room, and in short time to gather much, this you must do. First, as was said, he

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he must have some entrance into the Language before he goeth. Then he must have fuch a Servant or Tutor as knoweth the Countrey, as was likewise said. Let him carry with him also some Card or Book, describing the Countrey where he Travelleth, which will be agood key to his Enquiry. Let him keep also a Diary. Let him not stay long in one City or Town, more or les, as the Place deserveth, but not long: Nay, when he stayeth in one City or Town, let him change his Lodging from one end and part of the Town to another which is a great Adamant of Acquaintance. Let him sequester himself from the Company of his Country-men, and diet in such Places where there is good Company of the Nation where he Travelleth. Let him upon his Removes from one Place to another, procure recommendation to some Person of Quality, reliding in the Place whither he removeth, that he may use his Favour in those things he desireth to see or know. Thus he may abridge his Travels with much profit. As for the Acquaintance which is to be fought in Travel, that which is most of all profitable, is Acquaintance with the Secretaries and employed Men of Embassa. dors; for so in Travelling in one Country, he shall suck the experience of many. Let him

Of Travel.

him also see and visit eminent Persons, in all kinds, which are of great Name abroad; that he may be able to tell how the Life agreeth with the Fame. For Quarrels, they are with Care and Discretion to be avoided: They are commonly for Mistreffes, Healths, Place, and Words. And let a Man beware, how he keepeth Company with Cholerick and Quarrelfome Persons, for they will engage him into their own Quarrels. When a Traveller returneth home, let him not leave the Countries where he hath Travelled, altogether behind him, but maintain a Correspondence by Letters with those of his Acquaintance which are of most Worth. And let his Travel appear rather in his Discourse, than in his Apparel or Gesture; and in his Discourse let him be rather advised in his Answers, than forward to tell Stories: And let it appear, that he doth not change his Country Manners for those of Foreign Parts; but only prick in some Flowers of that he hath learned abroad, into the Customes of his own Country.

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#### XIX.

T is a miserable State of Mind, have few things to defire, and many things to fear; and yet that commonly is the Case of Kings, Who being at the highest, want matter of desire, which makes their minds more languishing, and have many Representations of Perils and Shadows, which makes their minds the less clear. And this is one Reason also of that effect which the Scripture speaketh of; That the Kings heart is inscrutable. For multitude of Jealousies, and lack of some predominant defire that should marshal and put in order all the rest, maketh any Mans Heart hard to find or found. Hence it comes likewise, that Princes many times make themselves Desire, and set their Hearts upon Toyes: sometimes upon a Building, sometimes upon erecting of an Order, sometimes upon the advancing of a Person, sometimes upon obtaining excellency in some Art, or Feat of the Hand; as Nero for playing on the Harp, Domitian

Of Empire.

tian for Certainty of the Hand with the Arrow, Commodus for playing at Fence, caracalla for driving Chariots, and the like. This feemeth incredible unto those that know not the principal; That the mittel of Man is more cheared and refreshed by profiting in small things, than by standing at a flay in great. We see also that Kings that have been fortunate Conquerours in their first years, it being not possible for them to goforward infinitely, but that they must have some check or arrest in their fortunes. min in their latter years to be Superffitious and Melanchofly ! As did Alexander the Great, Dioclesian; and in our memory Charles the Fifth, and others: for he that is used to go forward, and findeth a Stop, falleth out of his own favour, and is not the thing he was.

To speak now of the true Temper of Empire: It is a thing rare, and hard to keep; for both Temper and Distemper consist of Contraries. But it is one thing to mingle Contraries, another to enterchange them. The Answer of Apollonius to Vespacian is full of excellent Instruction; Vespacian asked him; What was Nero's Querthrow? He answered; Nero could touch and tune the Harp well, but in Government sometimes he used to wind the pine too lingh,

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sometimes to let them down too low. And certainitis, that nothing destroyeth Authority so much, as the unequal and untimely enterchange of Power Presed too far, and Relaxed too much.

This is true, that the Wisdom of all these latter Times in Princes Affairs, is rather fine Deliveries, and Shiftings of Dangers and Mischiefs, when they are near, than folid and grounded Courses to keep them aloof. But this is but to try Masteries with Fortune: and let men beware, how they neglect and fuffer matter of Trouble to be prepared: for no man can forbid the spark, nor tell whence it may come. The difficulties in Princes Businels are many and great; but the greatell difficulty is often in their own mind. For it is common with Princes, (faith Tacitus) to will Contradictories. Sunt plerumque Regum voluntates vehementes, & inter se contraria, For it is the Solecism of Power, w think to Command the End, and yet not endure the means. Nap

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Kings have to deal with their Niighbours their Wives, their Children, their Prelate or Clergy, their Nobles, their second Nobles or Gentlemen, their Merchants, their Commons, and their Men of War. And from but i all these arise Dangers, if Care and Circumspection be not used. First

First, for their Neighbours: There can no general Rule be given (the Occasions are so variable) save one, which ever holdeth, which is, That Princes do keep due Centinel, that none of their Neighbors do over-grow fo, (by increasing of Territory, by embracing of Trade, by Approaches, or the like) as they become more able to annoy them, than they were: This is generally the work of standing Counsels to foresee, and to hinder it. During that Trinmvirate of Kings, King Henry the 8. of England, Francis the 1. King of France, and Charles the 5. Emperour, there was such a Watch kept, that none ef the Three could win a Palm of Ground, but f the other Two would straight-wayes bal-11 0 6 1 lance it, either by Confederation, or if need were, by a War, and would not in any wife take up Peace at Interest. And the like was done by that League, (which to Guicciardine faith, was the Security of. Italy) made between Ferdinando King of Naples, Lorenzius Medices, and Ludovicus rs, tes les moire Sforza, Potentate; the one of Florence, the the other of Milain: Neither is the Opinion of some of the School-men to be received; That a War cannot justly be made but upon a precedent Injurgor Provocation: For there is no question, but a just Fear of an imminent Danger, though there be no Blow given, is a lawfull Cause of a War.

For their Wives: There are cruel examples of them. Livia is infamed for the poyfoning of her Husband: Roxalana, Solyman's Wife, was the destruction of that renowned Prince, Sultan Mustapha, and otherwise troubled his Houseand Succession; Edward the second of England, his Queen had the principal hand in the deposing and murther of her Husband. This kind of danger is then to be feared, chiefly when the Wives have Plots for the raifing of their own Cihildren, or else that they be Advoutresses.

For their Children: The Tragedies like-wise of dangers from them have been many. And generally the entring of Fathers into suspicion of their Children, hath been ever unfortunate. The destruction of Mustapha (that we named before) was so fatal to solyman's Line, as the succession of the Turks from solyman until this day, is suspected to be untrue, and of strange blood; for that selymus the second was thought to be supposititious. The destruction of Crispus, a young Prince, of rare to wardness, by Constantinus the Great, his Father, was in like manner fatal to his

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House; for both Constantinus and Constantinus his other Son did little better, who dyed indeed of Sickness, but after that Julianus had taken Arms against him. The destruction of Demetrine; Son to Philip the Second of Macedon, turned upon the Father, who dyed of Repentance. And many like Examples there are, but few or none where the Fathers had good by such distrust, except it were where the Sons were up in open Arms against them; as was selymus the first, against Bajazet, and the three Sons of Henry the Second, King of England.

For their Prelates: When they are proud and great, there is also danger from them; as it was in the times of Anselmus and Thomas Becket, Arch-Bishops of Canterbury, who with their Crossers did almost try it with the Kings Sword; and yet they had to deal with stout and haughty Kings; William Rusus; Henry the first, and Henry the second. The danger is not from the State, but where it hath a dependance of forein Authority; or where the Church-men come in, and are elected, not by the collation of the King, or particular Patrons,

but by the People.

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For their Nobles: To keep them at a distance

distance it is not amis, but to depress them may make a King more absolute, but less safe, and less able to perform any thing that he desires. I have noted it in my History of King Henry the seventh of England, who depressed his Nobility; whereupon it came to pass, that his times were full of Disticulties and Troubles; for the Nobility, though they continued loyal unto him, yet did they not co-operate with him in his business; so that in effect he was fain to do all things himself.

For their second Nobles: There is not much danger from them, being a Body dispersed. They may sometimes discourse high, but that doth little hurt. Besides they are a counterpoize to the higher Nobility, that they grow not too potent: And lastly, being the most immediate in Authority with the common People, they do best temper popular Commotions.

For their Merchants: They are Vent porta; and if they flourish not, a kingdom may have good Limbs, but will have empty Veins, and nourish little. Taxes and Imposts upon them, do seldom good to the Kings Revenue; for that he wins in the Hundred, he leeseth in the Shire; the perticular Rates being increased, but the total bulk of Trading rather decreased,

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For their Commons: There is little danger from them, except it be where they have great and potent Heads, or where you meddle with the point of Religion, or their Customes, or means of Life.

For their Men of War: It is a dangerous State, where they live and remain in a Body, and are used to Donatives, whereof we see examples in the Janazaries and Pretorian Bands of Rome: But Traynings of Men, and Arming them in several places, and under several Commanders, and without Donatives, are things of Desence, and no Danger.

Princes are like to Heavenly Bodies, which cause good or eviltimes; and which have much Veneration, but no Rest. All Precepts concerning Kings, are in effect comprehended in those two Remembrances Memento quodes Homo, and Memento quodes Deus, or Vice Dei; the one bridleth their Power, and the other their Will.

## Of Counsel.

#### XX.

The greatest trust between Man and Man is the trust of Giving Counsel:

For in other confidences Men commit the G 4 parts

parts of Life, their Lands, their Goods their Children, their Credit, some particular Affair: But to such as they make their Counsellours, they commit the whole, by how much the more they are obliged to all faith and integrity. The wifest Princes need not think it any diminution to their Greatness, or derogation to their Sufficiency, to relye upon Counsel. God himself is not without, but hath made it one of the great Names of his bleffed Son: The Counsellour. Solomon hath pronounced, that in Counsel is Stability. Things will have their first or second agitation; if they be not toffed upon the arguments of Counsel, they will be toffed upon the waves of Fortune, and be full of inconstancy, doing and undoing, like the reeling of a drunken man. solomon's Son found the force of Counsel, as his Father saw the necessity of it. For the beloved Kingdom of God was first rent and broken by ill Counsel; upon which Counsel there are set for instruction the two marks, whereby Bad Counsel is for ever best discerned, that it was young Counsel for the Persons, and violent Counsel for the Matter.

The ancient times do set forth in figure, both the incorporation, and inseparable conjunction of Counsel with Kings, and

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the wife and politick use of Counsel by Kings; the one in that they say, Jupiter did marry Metis, which fignifieth Counfel, whereby they intend that Soveraignty is married to Counsel; the other in that which followeth, which was thus: They say after Jupiter was married to Metis: she conceived by him, and was with Child: but Jupiter suffered her not to stay till she brought forth, but eat her up; whereby he became him self with Child, and was delivered of Pallas Armed out of his Head; which monstrous Fable containeth a secret of Empire, how Kings are to make use of their Counsel of State. That first they ought to refer matters unto them, which is the first begetting or impregnation; but when they are elaborate, moulded, & shaped in the womb of their Counsel, and grow ripe, and ready to be brought forth, that then they suffer not their Counsel to go through with the resolution and direction, as if it depended on them; but take the matter back into their own hands, and make it appear to the World, that the Decrees and final Directions (which, because they come forth with Prudence and Pomer, are resembled to Pallas Armed) proceeded from themselves: And not only from their Authority, but (the more to add

90 Sir Francis Bacon's Essays add reputation to themselves) from their Head and Device.

Let us now speak of the Inconveniences of Counsel, and of the Remedies. The Inconveniences that have been noted in calling and using Counsel, are three: First, the revealing of Affairs, whereby they become less secret. Secondly, the weakning of the Authority of Princes, as if they were less of themselves. Thirdly, the danger of being unfaithfully Counselled, and more for the good of them that Counsel, than of him that is Counselled. For which Inconveniences, the Doctrine of Italy, and practise of France in some Kings times, hath introduced Cabinet Counsels; a Remedy worse than the Disease.

As to Secrecy: Princes are not bound to communicate all matters with all Counsellors, but extract and select. Neither is it necessary, that he that consulteth what he should do, should declare what he will do. But let Princes beware, that the unsecreting of their Affairs comes not from themselves. And as for Cabinet Counsels, it may be their Motto; Plenus rimarum sum: One suitle person, that maketh it his glory to tell, will do more hurt, than many that know it their duty to conceal. It is true, there be some Affairs which require ex-

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tream Secrecy, which will hardly go beyond one or two Persons besides the King: Neither are those Counsels unprosperous; for besides the Secrecy, they commonly go on constantly in one Spirit of Direction without distraction. But then it must be a prudent King, such as is able to grind with a Hand-mill; And those Inward Councellours had need also be wise Men, and especially true and trusty to the Kings ends; as it was with King Henry the Seventh of England, who in his greatest business imparted himself to none, except it were to Morton and Fox.

For meakning of Authority: The Fable sheweth the Remedy. Nay, the Majesty of Kings is rather exalted than diminished, when they are in the Chair of Counsel. Neither was there ever Prince bereaved of his dependencies by his Counsel, except where there hath been either an over-geatness in one Counsellor, or an over-strict combination in divers, which are things soon

found and holpen.

For the last Inconvenience, that Men will Counsel with an Eye to themselves: Certainly, Non inveniet sidem super terram, is meant of the nature of times, and not of all particular persons. There be, that are in nature, faithful, and sincere, and plain, and direct;

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direct; not crafty, and involved: Let Princes above all draw to themselves such natures. Besides, Compellors are not common by so united, but that one Connsellor keepeth Centinel over another; so that if any do Counsel, out of faction, or private end, it commonly comes to the Kings Ear. But the best Remedy is, if Princes know their Conncellors, as well as their Councellors know them:

### Principis est virtus maxima nosse suos.

And on the other fide, Councellon fhould not be too speculative into their Soveraigns Person. The true composition of a Counsellor, is rather to be skill'd in their Masters Bufiness, than in his Nature; for then he is like to advise him, & not to feed his humour. It is of fingular use to Prince, if they take the Opinions of their Counfel, both seperately and together. For private opinion is more free, but opinion before others is more reverend. In private, Men are more bold in their own humors; and in confort, Men are more obnoxious too thers humours: therefore it is good to take both. And of the inferiour fort, rather in private, to preserve freedom; of the greater, rather in confort, to preferve to spect. It is in vain for Princes to take Counfel concerning concerning Matters, if they take no Counfel likewise concerning Persons: for all Matms are as dead Images; and the life of the execution of Affairs refleth in the good choice of Persons. Neither is itenough to confult concerning Persons, Seandum tenera, as in Idea or Mathematical Description, what the kind and character of the Person should be; for the greatest errours are committed, and the most judgement is shewn in the choice of Individuals. It was truly faid, Optimi Confiliarii mortui; Books will speak plain, when Counsellours blanch. Therefore it is good to be converfant in them, especially the Books of fuch as themselves have been Actors upon the Stage.

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The Counsels at this day in most places are but familiar meetings, where Matters are rather talked on than debated. And they mu too swift to the Order or Act of Counsel. It were better, that in Causes of weight, the Matter were propounded one day, and not spoken till the next day. In made Consilium. So was it done in the Commission of Union between England and Scotland, which was a Grave and Orderly Assembly. I commend set days for Petitions: for it gives both the Suitors more certainty for their Attendance; and

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it frees the meetings for Matters of Estate. that they may Hoc agere. In choice of Committees for ripening Business for the Counsel, it is better to chuse indifferent Perfons, than to make an Indifferency, by put ting in those that are strong on both sides. I commend also standing Commissions; as for Trade, for Treasure, for War, for Suits, for some Provinces: For where there be divers particular Counsels, and but one Counsel of State, (as it is in Spain) they are in effect no more than standing Commissions; fave that they have greater Authority. Let fuch as are to inform Counsels out of their particular Professions (as Lawyers, Seamen, Mint-men, and the like,) be first heard before Committees, and then, as occasion serves, before the Counsel. And let them not come in multitudes, or in a Tribunitious manner; for that is to clamor Counsels, not to inform them. A long Table, and a square Table, or Seats about the Walls, feem things of Form, but are things of Substance; for at a long Table, a few at the upper end in effect sway all the business; but in the other Form, there is more use of the Counsellors Opinions that sit lower. A King, when he prefides in Counfel, let him beware how he opens his own inclination too much in that which be propoundeth poundeth; for else Counsellors will but take the wind of him, and instead of giving Free counsel, sing him a Song of Placebo.

## Of Delays.

#### XXI.

ORTUNE is like the Market, where many times if you can stay little, the Price will fall. And again, it is sometimes like sybilla's Offer, which at first offereth the Commodity at full, then confumeth part and part, and still holdeth up the Price. For Occasion (as it is in the Common Verse)
turneth a bald Noddle, after she hath presented
ber Locks in Front, and no hold taken; or at
least turneth the Handle of the Bottle first to be received, and after the Belly, which is hard to clasp. There is surely no greater Wisdom, than well to time the Beginnings and Onsets of Things. Dangers are no more light, if they once seem light; and more Dangers have deceived Men, than forced them. Nay, it were better to meet some Dangers half way, though they come nothing near, than to keep too long a watch upon their Approaches; for if a Man watch too

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too long, it is odds he will fall afleep. On the other fide, to be deceived with two long Shadows, (as fome have been, when the Moon was low, and shone on their Enemies back,) and so to shoot off before the time; or to teach Dangers to come on, by overearly Buckling towards them, is another extream. The Ripeness or Unripenels of the Occasion (as we faid) must ever be well weighed; and generally it is good to commit the beginnings of all great Actions to Argus with his hundred eyes, and the ends to Briarius with his hundred hands; first to Watch, and then to Speed. For the Helmet of Pluto, which maketh the Politick Man go invisible, is secrecy in the Counsel, and Celerity in the Execution. For when things are once come to the execution, there is no Secrecy comparable to Celerity; like the motion of a Bullet in the Air, which flyeth so swift, as it outruns the Eye.

# Of Cunning.

W E take Cunning for a Sinister of Crooked Wildom. And certainly there

here is great difference between a Cuning Man, and a Wife Man, not only in wint of Honesty, but in point of Ability. There be that can pack the Cards, and yet cannot play well! fo there are some that are good in Canviffes and Factions. mat are otherwise Weak Men. Again, it is one thing to understand Persons, and mother thing to understand Matters; for many are perfect in mens Humors, that are not greatly capable of the real part of Bufies, which is the Constitution of one that hath studied Men more then Books. Such men are fitter for Practile; than for Counfel: and they are good but in their own Alley, turn them to new men, and they have lost their Aim: fo as the old Rule to know a Fool from a Wife man 5 Mitte ambos nudos ad ignotos, & videbis, doth farce hold for them. And because these Cunning Men are like Haberdashers of small Wares, it is not amiss to let forth their shop? It is a point of Cunning, to wait upon him, with whom you speak, with your eye, as

It is a point of Cunning, to wait upon him, with whom you speak, with your eye, as the Jesuites give it in precept: For there may be many Wisemen, that have secret Hearts, and transparent Countenances. Yet this would be done with a demure Abasing of your Eye sometimes, as the Jesuites also do not

Another is, that when you have any thing to obtain of present dispatch, you entertain and amuse the party with whom you deal, with some other Discourse, that he be not too much awake to make Objections. I knew a Counsellor and secretary, that never came to Queen Elizabeth of England with Bills to sign, but he would always first put her into some Discourse of Estate, that she might the less mind the Bills.

The like surprize may be made by moving things, when the party is in hast, and cannot stay to consider advisedly of that

is moved.

If a Man would cross a Business, that he doubts some other would handsomely and effectually move, let him pretend to will it well, and move it himself in such for as may foyl it.

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The breaking off in the midst of that, one was about to say, as if he took himself up, breeds a greater Appetite in him with

whom you confer to know more.

And because it works better, when any thing seemeth to be gotten from you by Question, than if you offer it of you self; you may lay a Bait for a Question by shewing another Visage and Countenance than you are wont; to the end, to give occasion for the party to ask, what

the matter is of the Change 3 As Nehemin ab did; And I had not before that time been

lad before the King.

In things that are tender and unpleasing, it is good to break the Ice by some whose words are of less weight, and to reserve the more weighty voice to come in as by chance, so that he may be asked the Question upon the other Speech; as Narcissis did in relating to Claudius the marriage of Messalina and Silius.

In things that a Man would not be seen in himself, it is a point of Chinning to bornow the name of the World, as to say; The World says; or, There is a speech abroad.

I knew one, that when he wrote a Letter, he would put that which was most material in the Postscript, as if it had been a

Bymatter.

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I knew another, that when he came to have speech, he would pass over that he intended most, and go forth, and come back again and speak of it, as a thing that

he had almost forgot.

Some procure themselves to be surprized at such times, as it is like the party that they work upon will suddenly come upon them, and to be found with a Letter in their hand, or doing somewhat which they are not acustomed; to the end they may be op-

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poled of those things, which of themselves

they are desirous to utter.

It is a point of Cunning, to let fall those Words in a mans own Name, which he would have another man learn and use, and thereupon take advantage. I knew two that were Competitours for the Secretaries Place in Queen Elizabeths time, and yet kept good Quarter between themfelves, and would conferr one with ano ther upon the Business; and one of them faid, That to be a Secretary in the Decli nation of a Monarchy, was a ticklish thing, and that he did not affect it: the other straight caught up those Words, and difcoursed with divers of his Friends, That he had no reason to desire to be a Secretary in the Declining of a Monarchy. first man took hold of it, and found means it was told the Queen, Who hearing of a Declination of a Monarchy, took it so ill, as the would never after hear of the other's Suit.

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There is a Cunning, which we in Englandicall, The turning of the Cat in the Pan; which is, when that which a man fays to another he layes it as if another had faid it to him and to fay truth, it is not easie, when such matter passed between two, to make it appear from which of them it first move and began.

and dart at others, by justifying themselve, by Negatives 3 as to say, This I did not; As Tigellinus did towards Burrhus; Se nor diversa specy sed incolumitatem Imperatoris simplicater spectare. To alla il ban anologicale

Some have in readiness so many Tales and Stories, as there is nothing they would infinuate, builthey can wrap it into a Tale which serveth both to keep themselve more in Guard, and make others carry i) with more Pleasure.

to shape the Answer he would have in his own Words and Propositions; for it makes the other party stick the less.

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lye in wait to speak somewhat they desire to say, and how far about they will setch, and how many other matters they will beat over to come near it; it is a thing of great Patience, but yet of much Use.

Asudden, bold, and unexpected Question, doth many times surprize a man, and lay him open: Like to him, that having changed his Name, and walked in Pauls, another suddenly came behind him, and called him by his true Name, wherear fraightwayes he looked back.

But these small Wares, and petty Points

of Canning are infinite; and it were a good deed to make a List of them: for that nothing doth more hurt in a State, than that

Cunning Men pals for Wife.

But certainly some there are, that know the Reforts and Falls of Business, that cannot fink into the Main of it: Like a House that hath convenient Stairs and Entries. but never a fair Room. Therefore you shall see them find out pretty Looses in the Conclusion, but are no ways able to examine or debate Matters: and yet commonly they take advantage of their Inability, and would be thought Wits of direction. Somebuild rather upon the abufing of others, and (as we now fay) Put ting tricks upon them; than upon foundness of their own proceedings. But solomon faith, Prudens advertit ad greffus fuos, Stultus divertit ad dolos.

## Of Wisdom for a Mans self.

### XXIII.

Ant is a wife creature for it self, but it is a shrewd thing in an Orchard or Garden. And certainly Men that are great Lovers of Themselves, waste the Publick.

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Of Wisdom for a Mans Self.

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Divide with reason between Self-love and society, and be so true to thy self, as thou be not falle to others, especially to thy King and Country. It is a poor Center of a mans Actions, Himself. It is right Earth; for that only stands fast upon his own Center; whereas all things that have Affinity with the Heavens, move upon the Center of another which they benefit. The referring of all to a Mans self, is more tolerable in Soveraign Prince; because Themselves are not only Themselves; but their Good and Evil is at the peril of the publick Fortune. But it is a desperate Evil in a Servant toa Prince, or a Citizen in a Republick. For whatfoever Affairs pass such a mans hands, he crooketh them to his own ends, which must needs be often Eccentrick to the ends of his Master or State: Therefore let Princes or States choose such Servants as have not this mark; except they mean their Service should be made but the accessary. That which maketh the effect more pernicious, is, that all proportion is loft; it were dif-proportion enough for the Servants good, to be preferred before the Masters; but yet it is a greater extream, when a little good of the Servant shall carry things against the great good of the Masters. And yet that is the case of bad officers, H 4 Treasurers,

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Treasurers, Ambassadors, Generals, and other false and corrupt Servants, which so by als upon their Bowl, of their own petty ends and envies, to the overthrough of their Masters great and important As fairs. And for the most part, the Good such Servants receive, is after the model of their own fortune; but the Hurt they sell for that Good, is after the model of their Masters fortune. And certainly it is the na-ture of extream self-Lovers, as they will set an House on fire, and it were but to roaft their eggs: And yet these men many times hold credit with their Masters, because their study is but to please them, and profit Themselves; and for either respect they will abandon, the good of their Affairs.

Wisdom for a Mans Self is in many, branches thereof a depraved thing. It is the Wifdom of Rats, that will be sure to leave the ar House some time before it fall. It is the Bu Wifdom of the Fox, that thrusts out the at Badger, who digged and made room for him. In It is the Wisdom of Crocodiles, that shed me tears when they would devour. But that is which is specially to be noted, is, that of those which (as Civer lays of Pompey) are, Sui amantes fine rivali, are many times un-And whereas they have all is their

heir time facrificed to Themselves, they beome in the end Themselves Sacrifices to the inconstancy of Fortune, whose wings hey thought by their self-Wisdom to have pinnioned, dies, yet, they trouble by their he

A S the births of living Creatures at first are ill shapen, so are all Innovatims, which are the births of Time, Yet not-, withstanding, as those that first bring Honour into their Family, are commonly 11 more worthy than most that succeed: So the first President (if it be good) is seldome, attained by imitation. For Ill to mans nature, as it stands perverted, hath anatural motion, strongest in continuance: But Good, as a forced motion, strongest at fifst. Surely every Medicine is an Innovation; and he that will not apply new Remedies, must expect new Eyils: for Time is the greatest Innovator. And if Time of course alter things to the worse, and Wisdome and Counsel shall not alter them to the better, what shall be the end? It is true, that what is settled by custome,

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though it be not good, yet at least it is f And those things which have long gone gether, are as it were confederate with themselves, whereas new things peice n fowell: But though they helpby their un lity, yet, they trouble by their Inconform Besides, they are like strangers, mor admired, and less favored. All this is true if time stood still s which contrariwis moveth so round, that a froward reter tion of custom is as turbulent a thing, an Innvoation: and they that reveren too much old times, are but a scorn to the new. It were good therefore, that Main their Innovations, would follow the co ample of Time itself; which indeed In vateth greatly, but quietly, and by degree scarce to be perceived; for otherwise wha loever is new, is unlooked for; and eve it mends some, and pairs other: And that is holpen, takes it for a Fortune, and thanks the Time; and he that is hurt, for Wrong, and imputeth it to the Author It is good also, not to try experiments.
States, except the necessity be urgent, thentility be evident; and well to beware that it be the Reformation that drawed on the Change, and not the delire Change that pretendeth the Reformation And lastly, that the Novelty, though it b

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not rejected, yet be held for a suspect: And
sthe Scripture saith, That we make a stand
months ancient way, and then look about us,
and discover what is the straight and right
way, and so to walk in it.

### Of Dispatch.

#### XXV.

Ffeded Dispatch is one of the most dangerous things to business that can be. It is like that which the Phylicians call Pre-digeftion, or Hafty Digeftion, which is fure to fill the Body full of crudities, and fecret feeds of Difeafes. Therefore measure not Dispatch by the times of sitting, but by the advancement of the bufiness. And as in Races it is not the large Stride, or high Lift that makes the Speed: so in Business, the keeping close to the matter, and not taking of it too much at once, procureth Dispatch. It is the care of some, only to come off speedily for the time, or to contrive some false periods of bulinels, because they may seem Men of Dispatch. But it is one thing to abbreviate by contracting, another by cutting off; and buffness so handled at several fittings

or meetings, goeth commonly backward or forward in an unsteady manner. I knew a wife man, that had it for a by-word, when he saw men hasten to a Conclusion; stay a little, that we may make an end the sooner.

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On the other side, True Dispatch is a rich thing. For Time is the measure of Business, as Money is of Wates; and Business is bought at a dear hand, where there is small Dispatch. The spartans and spaniards have been noted to be of small Dispatch, Mivinga la Muerte de Spagna, Let my De ath come from Spain, for then it will be sure to

be long in coming.

Give good hearing to those that give the first Information in Business; and rather direct them in the beginning, than interrupt them in the continuance of their Speeches: for he that is put out of his own order, will go forward and backward and be more tedious while he waits upon his memory, than he could have been if he had gone on in his own course. But some times it is seen, that the Moderator is more troublesome than the Astor.

but there is no such gain of time, as to iterate often the state of the Question; for it chaseth away many a frivolous Speech as it is coming forth. Long and curious Speeches

or Mantle with a long train is for a Race.

Prefaces, and Passages, and Exculations, and other Speeches of reference to the Person, are great wasters of time; and though they seem to proceed of modesty, they are bravery. Yet beware of being too material, when there is any impediment or obstruction in mens Wills; for pre-occupation of mind ever requireth presace of Speech, like a somentation to make the

unguent enter.

Above all things, order, and Distribution, and singling out of Parts is the life of Dispatch, so as the Distribution be not too subtile; for he that doth not divide, will never enter well into buliness: and he that divideth too much, will never come out of it clearly. To choose time, is to ave time, and an unseasonable motion is but beating the Air. There be three parts of Business; the Preparation, the Debate or Examination, and the Perfection; Whereof if you look for Dispatch, let the middle only be the work of many, and the first and last the work of few. The proceeding upon somewhat conceived in writing, doth for the most part facilitate Dispatch: for though it should be wholly rejected, yet that Negative is more pregnant of direction, Vain

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rection, than an Indefinite; as Albes are more generative than Dult.

## Of Seeming Wise.

### XXVI.

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T hath been an opinion, that the French are wifer then they feem, and the spaniards feem wifer then they are. But howfor ever it be between Nations, certainly it is fo between Man and Man. For as the Apostle faith of Godliness, Having a shew of Godliness, but denying the power thereof; so certainly there are in points of wildom and sufficiency, that do nothing or little very folemnly ; Magno conatunugas. It is a ridiculous thing, and fit for a Satyr, to per fons of judgment, to fee what shifts the Formalilts have, and what profpectives to make Superficies to feem Body, that hat depth and bulk. Some are so close reserved as they will not shew their Wares, but by a dark light; and feem always to keep back somewhat: And when they know within themselves, they speak of that they do not well know, would nevertheless seem to others, to know of that which they may not well speak. Some help themselve with

Of Seeming Wife.

with countenance and gesture, and are wise by Signs; as Cicero saith of Piso, that when he answered him, he fetched one of his Brows up to his Forehead, and bent the other down to his Chin: Respondes, altero ad Frontem sublato, altero ad Mentum depresso supercilio, crudilitatem tibi non plaare. Some think to bear it, by speaking a great word, and being peremptory; and go on, and take by admittance that, which hey cannot make good. Some, what soever s beyond their reach; will feem to despise or make light of it, as impertinent or curious, and so will have their Ignorance seem Judgment. Some are never without a difference, and commonly by amuling men with a subtilty, blanch the matter; of whom A. Gelling faith, Hominum delirum qui verborum minutits rerum frangit pondera. Of which kind also Plato in his Protagoras bringeth in Prodicus in scorn, and maketh him make a Speech, that confifteth of diffinctions from the beginning to the end. Geneally such men in all deliberations find ease to be of the Negative side, and affect a credir to object and foretell difficulties: For when Propolitions are denied, there is an end of them; but if they be allowed, it requireth a new work; which false point of wildom is the bane of builtiefs. To conclude.

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clude, there is no decaying Merchant, or inward Beggar, hath so many tricks to uphold the credit of their Wealth, as these empty Persons have to maintain the credit of their sufficiency. Seeming Wise Men may make shift to get opinion, but let no man choose them for employment; for certainly you were better take for business a man somewhat absurd, than over-formal.

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# Of Friendship.

### XXVII.

It had been hard for him that spake it to have put more truth and untruth together in sew words, than in that speech Whosever is delighted in solitude, is either a wilde Beast, or a God. For it is most true that a natural and secret hatred, and aversation towards society in any Man, hath somewhat of the savage Beast; but it is most untrue, that it should have any character at all of the Divine Nature, except it proceed not out of a pleasure in solitude, but out of a love and desire to sequester a mans self for a higher conversation; such as is found to have been falsely and seignedly in some of the Heather,

as Epimenides the Candian, Numa the Roman, Empedocles the Scicilian, and Apollonius of Tyana; and truly and really in divers of the ancient Hermits, and Holy Fathers of the Church. But little do men perceive what solitude is, and how far it extendeth : for a Crowd is not Company, and Faces are but a Gallery of Pictures, and Talk but Tinckling Cymbal, where there is no Love. The Latine Adage meeteth with it a little, Magna Civitas, magna solitudo; because in a great Town Friends are scattered, fo that there is not that fellowship, for the most part, which is in less Neighborhoods. But we may go further, and affirm most truly, that it is a meet and miserable solitude to want Friends, without which the World is buta Wilderness: and even of this Sense also of solitude whosoever in the Frame of his nature and Affections is unfit for Friendhip he taketh it of the Beast, and not from Humanity.

A Principal Fruit of Friendship is, the Ease and Discharge of the Fulness and Swellings of the Heart, which Pattions of all kinds do cause and enduce. We know Diseases of Stoppings and Suffocations are the most dangerous in the Body, and itis not much otherwise in the Mind; You may take sarza to open the Liver, sted

ST Francis Dacon's Board

to open the Spleen, Flower of Sulphur for the Lungs, Castoreum for the Brain; but no Receipt openeth the Heart, but a true Friend, to whom you may impart Griefs, Joys, Fears, Hopes, Suspitions, Counsels, and whatsoever lieth upon the Heart, to oppress it, in a kind of Civil Shrift or Confession.

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It is a strange thing to observe, how high a Rate Great Kings and Monarchs do fet upon this Fruit of Friendship wherof we speak; so great, as they purchase it many times at the hazard of their own Safety and Greatness. For Princes, in regard of the distance of their Fortune from that of their Subjects and Servants, cannot gather this Fruit except (to make Themselves capable thereof) they raise some Persons to be a it were Companions, and almost Equals to themselves which many times forteth to Inconvenience. The modern Language give unto such Persons the name of Fave rities or Privadoes, as if it were matter of Grace or Conversation. But the Roma name attaineth the true Use and Cau thereof, naming them Participe's Curarum for it is that which tyeth the knot. And see plainly that this hath been done, n by weak and Passionate Princes only, b by the Wisest, and most Politique that ev reigned

reigned: Who have oftentimes joyned to themselves some of their Servants, whom both themselves have called Friends, and allowed others likewise to call them in the same manner using the word which is recei-

ved between private men.

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L. Sylla, when he commanded Rome, raised Pompey (after surnamed the Great) to that Height, that Pompey vaunted himself for sylla's Over match: for when he had carried the Consulship for a Friend of his against the pursuit of sylla, and that sylla did a little resent thereat, and began to speak great, Pompey turned upon him again, and in effect bad him be quiet; For that more men adored the Sun rising, than the Sun Setting. With Julius Decimus, Brutw had obtained that Interest, as he set him down in his Testament, for Heir in Remainder after his Nephew. And this was the Man that had power with him, to draw him forth to his death. For when Cafar would have discharged the Senate, in regard of some ill presages, and specially a Dream of Calpurnia; This Man lifted him gently by the Arm out of his Chair, telling him, he hoped he would not difmiss the Senate, till his Wife had dreamed a better Dream. And it seemeth his favour was so great, as Antonius in a Letter which

is recited Verbatim in one of Cicero's Philippiques, calleth him Venefica, Witch ; asif he had enchanted Cesar, Augustus raised Agrippa (though of mean Birth) to that Heighth, as when he consulted with Mecenas about the Marriage of his Daughter Julia, Macenas took the Liberty to tell him, That he must either marry his Daugter to Agrippa, or take away his life, there was no third way, he had made him so great. With Tiberius Casar, Sejanus had ascended to that Heighth, as they two were tearmed and reckoned as a pair of Friends. Tiberius in a Letter to him, saith, Hec pro Amicitia nostra non occultavi; and the whole Senate dedicated an Altarto Friend-Ship, as to a Goddess, in respect of the great Dearness of Friendship between them two. The like or more was between Septimin Severus and Plantianus: for he forced his eldest Son to marry the Daughter of Plantianus, and would maintain Plantianus in doing affronts to his Son, and did write also in a Letter to the Senate these words; I love the Man so well, as I wish he may over-love me. Now if these Princes had been as a Trajan, or a Marcus Aurelius, a Man might have thought, that this had proceeded of an abundant Goodness of Nature; but being men so Wise, of such Arength

stream Lovers of themselves, as all these were; it proveth most plainly, that they found their own Felicity (though as great as ever happened to mortal men) but as an half Piece, except they mought have a Friend to make it Entire; and yet, which is more, they were Princes that had Wives, Sons, Nephews, and yet all these could not supply the Comfort of Friendship.

It is not forgotten, what Commineus obferveth of his Master, Duke Charles the Hardy; namely, That he would communicate his Secrets with none; and leaft of all those Secrets which troubled him most. Whereupon he goeth on, and faith, that towards his latter time ; That closeness did impair, & a little perish his understanding. Surely, Commineus might have made the fame Judgment also, if it had pleased him, of his fecond Master, Lewis the Eleventh, whose Closeness was indeed his Tormentour. The Parable of Pythagoras is dark, but true, Cor ne edito, Eat not the Heart. Certainly if a man would give it a hard Phrase those that want Friends to open themselves unto, are Cannibals of their own Hearts. But one thing is most admirable, (wherewith I will conclude this first Fruit of Friendsbip,) which is, That this

this Communicating of a Mans Self to his Friend, works two contrary Effects; for it redoubleth Joyes, and cutteth Griefs in Halfs; for there is no man that imparteth his Joyes to his Friend, but he Joyeth the more; and no man that imparteth his Griefs to his Friend, but he grieveth the less. So that it is in truth of Operation upon a Mans Mind of like vertue, as the Alchymists use to attribute to their Stone for Mans Body, that it worketh all contrary Effects, but still to the Good and Benefit of Nature; but yet without praying in Aid of Alchymists, there is a manifest Image of this in the ordinary course of Nature : for in Bodies Union Strengthneth and cherisheth any natural Action; and on the other fide, weakneth and dulleth any violent Impression, and even so it is of Minds.

The second Fruit of Friendship is Healthfull and Soveraign for the Understanding, as the first is for the Affections: for Friendship maketh indeed a fair Day in the Affections from Storm and Tempests; but it maketh Day-light in the Understanding out of Darkness and Confusion of Thoughts. Neither is this to be understood only of Faithful Counsel which a man receive the from his Friend: but before you come to that, certain it is, that whosever hath

his Mind fraught with many Thoughts, his Wits and understanding do clarifie and break up in the Communicating and Difcourfing with another; He toffeth his Thoughts more easily, He marshalleth them more orderly, He feeth how they look when they are turned into words. Finally, He waxeth Wiserthan Himself; and that more by an Hours Discourse, than by a Days Meditation. It was well faid by Themistocles to the King of Persia; That Speech was like Cloth of Arras opened and put abroad; whereby the Imagery doth appear in Figure, whereas in Thoughts they lye but as in Packs. Neither is this second Fruit of Friendship, in opening the Understanding, restrained only to such Friends as areable to give a man Counsel; (they indeed are best ) but even without that a man learneth of himself, and bringeth his own Thoughts to Light, and whetteth his Wits as against a Stone, which it self cuts not. In a word, a Man were better relate himself to a Statue or Picture, than to suffer his Thoughts to pass in smother.

Add now, to make this second Fruit of Friendship compleat, that other Point which lyeth more open, and falleth within Vulgar Observation, which is Faithful Counsel from a Friend. Heraclitus saith well

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in one of his Enigmaes; Dry light is ever the best. And certain it is, that the Light that a man receiveth by Counsel from an other, is dryer and purer than , that which cometh from his own Understanding and Judgment, which is ever infused and drenched in his Affections and Customs, so as there as is much difference between the Counsel that a Friend giveth, and that a man giveth himself, as there is between the Counsel of a Friend, and of a Flatterer: For there is no fuch Flatterer, as in a mans felf; and there is no fuch remedy against Flattery of a mans felf, as the Liberty of a Friend. Counsel is of two forts; the one concerning Manners, the other concerning Business. For the first; The best preservative to keep the Mind in Health, is the faithfull Admonition of a Friend. The calling of a mans Self to a strict Account, is a Medicine sometime too Piercing and Corrafive. Reading good Books of Morality, is a little Flat and Dead. Observing our Faults in Others, is sometimes unproper for our Case. But the best Receipt (best (I say) to work, and best to take) is the Admonition of a Friend. It is a strange thing to behold, what gross Errours, and extream Absurdities, many (especially of the greater Sort) do commit, for want of a Friend to tell them of them.

them, to the great damage both of their Fame and Fortune: for, as S. James faith, they are as Men that look sometimes into a Glas, and presently forget their own Shape and Favor. As for Business, a Man may think, if he will, that two Eyes see no more than one; or that a Gamester seeth always more than a Looker on; or that aman in Anger is as wife as he, that hath faid over the four and twenty Letters; or that a Musket may be shot off as well upon the Arm, as upon a Rest; and such other fond and high Imaginations, to think himself Allin All. But when all is done, the help of good Counsel is that which setteth Bufiness straight; and if any man think, that he will take Counsel, but it shall be by pieces, asking Counsel in one business of one man, and in another business of another man; It is well, (that is to fay, better perhaps then if he asked none at all) buthe runneth two dangers; One, that he shall not be faithfully counselled; for it is a rare thing, except it be from a perfect and entire Friend, to have Counsel given, but such as shall be bowed and crooked to some ends, which he hath that giveth it. The other, that he shall have Counsel given, hurtful, and unsafe, (though with good meaning) and mixt; partly of mischief, They and

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and partly of remedy: even as if you would call a Physician, that is thought good, for the Cure of the Disease you complain of, but is unacquainted with your Body; and therefore may put you in a way for present Cure, but over throweth your Health in some other kind, and so cure the Disease, and kill the Patient. But a Friend, that is wholly acquainted with a mans Estate, will beware, by furthering any present Business, how he dasheth upon other Inconvenience; and therefore rest upon scattered Counsels, they will rather distract and mis-lead, than settle and direct.

After these two noble Fruits of Friend ship, (Peace in the Affections, and Support of the Judgment) followeth the last Fruit which is like the Pomegranate, full of many kernells; I mean Aid, and Bearing a Part in all Actions and Occasions. Here the best way to represent to life the manifold of Friendship, is to cast and see, how many things there are, which a man cannot do himself; and then it will appear, that it was a sparing Speech of the Ancients, to say, That a Friend is another himself; for that a Friend is far more than himself. Men have their time, and dye many times in desire of some things, which they princepally

pally take to heart; The bestowing of a Child, the finishing of a Work, or the like. If a man have a true Friend, he may rest almost secure, that the care of those things will continue after him: So that a man hath as it were two Lives in his defires. Aman hath a Body, and that Body is confined to a place; but where Friendship is, all Offices of Life are as it were granted to him, and his Deputy: for he may exreise them by his Friend, How many things are there, which a man cannot with my face or comeliness, say or do himself? A man can scarce alledge his own merits with modesty, much less extoll them: A man cannot fometimes brook to supplicate or beg; and a number of the like. But all these things are graceful in a friends mouth, which are bluffling in a mans own. So again, a mans Person hath many proper Relations, which he cannot put off. A man cannot speak to his Son, but as a Father; to his Wife, but as a Husband; to his Enemy, but upon tearms: Whereas a a Friend may speak, as the Case requires, and not as it forteth with the Person: But to enumerate these things were endless: I have given the Rule, where a man cannot fitly play his own part: If he have not a Friend, he may quit the Stage. of,

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# ciona have a true Friend, he may

D Iches are for spending, and spending for Honor and good Actions: There fore Extraordinary Expence must be limited by the worth of the occasion. For Volume tary Undeing may be as well for a man Country, as for the Kingdom of Heaven; but Ordinary Expence ought to be limited by mans Estate, and governed with such is gard, as it be within his compass, and not subject to deceit and abuse of Servant, and ordered to the best shew, that the Bills may be less than the Estimation broad. Certainly, if a man will keep but of even hand, his Ordinary Expences ough to be but to the half of his Receipts. And he think to wax Rich, but to the think part. It is no baseness for the greatest descend and look into their own Estate Some forbear it, not upon negligence & lone, but doubting to bring themselves in to melancholly, in respect they shall find broken; but Wounds cannot be cured with out fearching. He that cannot look into this own Estate at all, had need both chook well those whom he employeth, and change then 日本の日から

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them often; for new are more timorous, and less subtile. He that can look into his Estate but seldom, it behoveh him to turn all to certainties. A man had need, if he be plentifull in some kind of Expence, tobe as faving again in some other: As if he be plentifull in Dyet, to be faving in Apparel: If he be plentifull in the Hall, to be faving in the Stable; and the like. For he that is plentifull in Expences of all kinds, will hardly be preserved from decay. In clearing of a mans Estate, he may as well hurt himself, in being in too sudden, as in letting it run on too long. For hafty Selling is commonly as disadvantageable as Interest. Besides, he that clears at once will relaple; for finding himself out of streights, he will revert to his customes: But he that cleareth by degrees, induceth a habit of frugality, and gaineth as well upon his Mind, as upon his Estate. Certainly, who bath a State to repair, may not despise small things: and commonly it is less dishonourable to abridge petty Charges, than to stoop to petty Gettings. A man ought warily to begin Charges, which once begun will continue; but in matters that return not, he may be more magnificent. our minima

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## Of the true Greatness of King. doms and Estates.

XXIX.

He Speech of Themistocles the Athe nian, which was haughty and arrogant, in taking so much to himself, had been a grave and wife observation and cenfure, applyed at large to others, Defred at a Feast to touch a Lute, he said, He could not fiddle, but yet he could make a small Town a great City. These words (holpen a little with a metaphor) may express two differing abilities, in those that deal in bu-finess of Estate. For if a true Survey be taken of Counsellors and Statesmen, there may be found (though rarely) those which can make a small state Great, and yet cannot fiddle: As on the other fide, there will be found a great many that can fiddle very cuuningly, but yet are so far from being able to make a small state Great, as their Gift lyeth the other way, to bring a Great and Flourishing Estate to ruine and decay. And certianly those degenerate Arts and Shifts, whereby many Counfellours and Governours gain both favour with their Masters, and estimation with the Valgar, deserve no better name than Fid.

riddling, being things rather pleasing for the time, and gracefull to themselves only, than tending to the weal and advancement of the State which they ferve. There are also (no doubt) Counsellours and Governours which may be held fufficient (Neotiis pares) able to manage Affairs, and to keep them from Precipices, and manifest Inconveniencies, which nevertheless are far from the ability to raise and amplifie an Estate in power, means, and fortune. But be the Workmen what they may be, let us speak of the Work; That is, the true Greatness of Kingdoms and Estates, and the Means thereof. An Argument fit for Great and Mighty Princes to have in their hand, to the end, that neither by overmeasuring their Forces, they leefe themselves in vain Enterprises; nor on the of ther fide, by undervaluing them, they defcend to fearful and pufillanimous Counfels.

The Greatness of an Estate in Bulk and Territory, doth fall under measure; and the Greatness of Finances and Revenue, doth fall under computation. The Population may appear by Musters, and the Number and Greatness of Cities and Towns by Cards and Maps. But yet there is not any thing amongst Civil Affairs, more subject to errour, than the right valuation

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luation, and true judgment, concerning the Power and Forces of an Estate.

The Kingdom of Heaven is compared not to any great Kernel or Nut, but to a Grain of Mustard-seed, which is one of the least Grains, but hath in it a Property and Spirit hastily to get up and spred. So are there States great in Territory, and yet not apt to Enlarge or Command; and some that have but a small dimension of Stem, and yet apt to be the Foundations of great Monarchies.

Walled Towns, Stored Arfenals and Armouries, Goodly Races of Horse, Charriots of War, Elephants, Ordnance, Artillery, and the like: All this is but a Sheep in a Lions Skin, except the breed and disposition of the People be stout and warlike. Nay, Number (it self) in Armies importeth not much, where the People is of weak courage: For, (as Virgil faith) It never troubles a Wolf, how many the Sheep be. The Army of the Persians, in the Plains of Arbela, was such a vaste Sea of People; as it did somewhat astonish the Commanders in Alexanders Army; who came to him therefore, and wished him to set upon them by night; but he answered, He would not pilfer the Victory : And the defeat was easie. When Tigranes the Armenian, being encam

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ped up on a Hill with 400000. Men, difcovered the Army of the Romans, being not above 14000. marching towards him, he made himself merry with it, and said, Tonder Men are too many for an Ambaffage, and too few for a Fight: But before the Sun let, he found them enough to give him the Chase with infinite slaughter. Many are the examples of great odds between Number and Courage; fo that a man may truly make a judgment. That the principal point of Greatness in any State, is, to have a Race of Military men. Neither is Mony the Sinews of War, (as it is trivially (aid ) where the Sinews of Mens Arms in Bale and Effeminate People are failing. For solon said well to Crasus, (when in oftentation he shewed him his Gold) Sir. If any other come, that bath better Iron than jon, he will be Master of all this Gold. Therefore let any Prince or State think foberly of his Forces, except his Militia of Natives be of good and valiant Souldiers. And let Princes on the other side, that have Subjects of Martial disposition know their own strength, unless they be otherwise wanting unto themselves. for Mersenary Forces, ( which is the Help in this Case ), all examples shew, that whatforver Estate of Prince doth rest upsir Francis Bacon's Esfays

on them, He may spread his Feathers for a

time, but he will mew them foon after.

The Bleffing of Judas and Iffachar will never meet, That the Same People or Nation (bould be both the Lions whelp, and Affe between Burthens: Neither will it be, that a People over-laid with Taxes, should ever become Valiant and Martial. It's true, that Taxes levied by Confent of the State, do abatemens Courage less, as it hath been feen notably in the Exercife of the Low-Countries; and in some degree, in the subsidies of England: for you must note, that we speak now of the Heart, and not of the Purfe. So that although the same Tribute and Tax, laid by Consent, or by Imposing, be all one to the Purse, yet it works diverfly upon the Courage : 10 that you may conclude, That no People, . ver-charged with Tribute, is fit for Empire.

Let States that aim at Greatness, take heed how their Nobibity and Gentlemen do multiply too fast. For that maketh the the Common Subject grow to be a Peasant, and base Swain, driven out of Heart, and in effect but a Gentlemans Laborer: even as you may see in Coppice Woods. If you leave you staddles too thick, you shall never have clear Underwood, but shruhs and Bushes. So in Contreys, if the Gentlemen be too many, the

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commons will be bale and you will bring ito that, that not the hundred Poll will be fit for an Helmet; especially as to the infantry, which is the Nerve of an Army; and fo there will be great Population, and little Strength. This which I speak of hath been no where better feen, than by comparing of England and France 5 whereof England, though farr less in Territory, and Population, hath been nevertheles an Over-match; in regard the Middle People of England make good Souldiers, which the Peafants of France do not. And herein the device of King Henry the Seventh (whereof I have spoken largely in the History of his Life) was Profound and Admirable in making Farmes and Houses of Husbandry, of a Standard; that is, maintained with such a Proportion of Land unto them, as may breed a subject Blive in Convenient Plenty, and no Servile Condition; and to keep the Plough in the hands of the Owners and not meer Hirelings. And thus indeed you hall attain to Virgils Character which he gives to Ancient Italy: reated Courage and Policy in

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Neither is that State (which for any thing I know, is almost peculiar to England, and hardly to be found any where elfe, except it be perhaps in Poland) to be passed over; I mean the State of Free-Servanti and Attendants upon Noblemen and Gentle men, which are no ways inferiour to the Teomany for Arms : And therefore, out of all Question, the Splendour and Magnificence, and great Retinues, and Hospitality of Noblemen and Gentlemen received into Custome, doth much conduceunto Martial Greatness; Whereas contrariwise, the Close and Referved Living of Noblemen and Gentlemen, causeth a Penury of Military Forces.

By all means it is to be procured, that the Trunck of Nebuchadnezars Tree of Monarchy, be great enough to bear the Branches, and the Boughs; that is, That the Natural Subjects of the Crown or State, bear a sufficient Proportion to the Stranger Subjects that they govern. Therefore all States that are liberal of Naturalization towards Strangers, are fit for Empire. For to think that an Handfull of People on with the greatest Courage and Policy in the World, embrace to large extent of Dominion, it may hold for a time, but it will fail suddenly. The Spartans were a nice People

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People in point of Naturaliziation; whereby, while they kept their Compass, they food firm; but when they did spread, and their Boughs were become too great for their Stem, they became a Wind-fall upon the sudden. Never any State was in this Point so open to recieve Strangers into their Body, as were the Romans, therefore it forted with them accordingly: for they grew to the greatest Monarchy. Their manner was to grant Naturalization, (which they called Jus Civitatis) and to grant it in the highest Degree ; that is, not only Jus Commercii, Jus Connubii, Jus Hereditatis but also Jus suffragii, and Jus Howorum. And this, not to fingular Persons alone, but likewise to whole Families; yea, to Cities, and sometimes to Nations. Add to this their Cultom of Plantation of Colonies, whereby the Roman Plant was removed into the Soyl of other Nations 5 and putting both Constitutions together, you will fay, That it was not the Romans that spred upon the World, but it was the World that spread upon the Romans; and that was the sure Way of Greatness. I have marvelled sometimes at Spain, how they clasp and contain so large Dominions with so few natural spaniards: but sure the whole Compais of Spain is a very great Bo-K

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dy of a Tree, far above Rome and Sparta at the first: and besides, though they have not had that usage to Naturalize liberally, yet they have that which is next to it; that is, To employ, almost indifferently, all Nations in their Militia of ordinary Souldiers: yea, and sometimes in their Highest Commands. Nay, it seemeth at this instant, they are sensible of this want of Natives, as by the Pragmatical Sanction, now pub-

lished, appeareth.

It is certain, that Sedentary and Within-door Arts, and delicate Manufactures, (that requireth rather the Finger, than the Arm ) have in their Nature a Contrariety to a Military disposition. And generally all Warlike People are a little idle, and love Danger better than Travel: neither must they be too much broken of it, # they shall be preserved in vigour. Therefore it was great Advantage in the Ancient States of Sparta, Athens, Rome, and others, that they had the use of slaves, which commonly did rid those Manufactures : but that is abolished in greatest part by the Christian Law. That which cometh nearest to it, is, to leave those Arts chiefly to Strangers, (which for that purpose are the more easily to be received) and to contain the principal Bulk of the vulgar Natives

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Natives within thosethreekinds. Tollers of the Ground, Free Servents, and Handrers Men of strong and manly Auss as Smiths, Masons, Carpenters, Cris anot reckoning professed Souldiers, and event

But above all, for Empire and Greatnessit importethmolt, that a Nation daprofes Arms as their principal Honors Study and Occupation: for the things which we formerly have spoken of, ate but Habilitations towards Arms ; and what is Habilitation, without Intention and Ach, Remulus after his death, (as they report or feign) fent a Brofent to the Romans, that above all they should intend Arms, and then they should prove the greatest Empire of the storida The Fabrick of the state of sparta was wholly (though not wifely) framed and composed to that Scope and End. The Berfans and Macedonians had it for affaith. The Galli, Germans, Goths, Saxons Normans, and others had it for a time. The Turke have it at this day, though in great Declination; Of Christian Emope, they that have it are in effect only the spaniards. But it is fo plain, That every Man profiteth in that he west intendeth, that it needeth not to be bood upon It it is enough to point at he that no Nation which doth not directly profess Armes, may look to have Gresteef fall into their mouths. K 4

Sir Francis Bacon's Effays

mouths. And on the other fide, it is a fers most certain Oracle of Time, that those States that continue long in that profession (as the Romans and Turks principally have done ) do wonders; and those that have professed Arms but for an Age, have notwithstanding commonly attained that Greatness in that Age, which maintained them long after, when their Profession and exercise of Arms hath grown to decay.

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Incident to this Point is, for a State to have those Laws or Customes which may reach forth unto them just Occasions (as may be pretended of War: for there is that justice imprinted in the Nature of Men, that they enter not upon Wars (whereof fomany Calamities do enfue) but upon some or at least specious Grounds and Quarrels. The Turk hath at hand, for cause of War, the Propagation of his Law or Sect, a Quarrel that he may alwayes command. The Romans though they efteened the extending the Limits of their Empire to be great Honour to their Generals, when it was done; yet they never refled upon that alone to begin a War. First therefore, let Nations that pretend to Greatness have this; that they be sensible of wrongs, either upon Borderers, Merchants, or politick Minifters;

fers; and that they fit not too long upon Provocation. Secondly, let them be prest, and ready to give Aids and Succours to heir Confederates; as it ever was with he Romans : Infomuch as if the Confedente had Leagues defensive with divers other States, and upon Invalion offered, dd implore their Aids feverally; yet the tomans would ever be the foremost, and leveitto none otherto have the Honour. As for the Wars which were anciently made on the behalf of a kind of Party, or tacit Conformity of Estate, I do not well see, how they may be well justified: As when the Romans made a War for the Liberty of Grecia; or when the Lacedemonians and Athenians made Wars to fet up, or pull down Democracies and Oligardies; or when Wars were made by Forigners, under the pretence of Justice or Protection, to deliver the Subjects of others from Tyranny and Oppression, and the like Letit suffice, That no Estate exto be Great, that is not awake, upon my just Occasion of Arming.

No Body can be Healthfull without Exercise, Neither Natural Body, nor Politick; and certainly to a Kingdom or space, a just and Honourable War is the me Exercise. A Civil War indeed is like

sin Francis Bacon's Effags 138 the Heat lofe Feaver 5 but an Foreign War is like the Heatoof Emercife, one ferveth to keep the Body in health: Ifor in affethful Peace both Gourdges will effe minate, and Manners sorrupt. But how foever in he for Happiness without all Que fion & for Greatnester, it maketh to be fill for the most part, in Armes; and the strength of a Veterane Army (thought be a chargeable Business) always on Foot is that which commonly give the Lan or at least the Reputation amongst all Neighbour Stares to as may well be fee in Spein; I which hath had in one patter other a Westerane Army, almost continu ally , i now by the space of since

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To be Master of the Sea, is an Abridge ment of a Monarchy, Vicero writing to Aticus, Tof Pompey his Rreparation against Casar, faith Constinue Pompeii plantitum mistacleum est. But at enim qui Mari potitum Rerum potiri. And without doubt Pompey had sired out Gasar, it upon run Considence he had not lest that Way. We see the great effects of Battels by Sea. The Battel of Astium decided the Empire of the World: The Battel of Lepunto arrested the Greatness of the Turk. There be many examples, where Sea Fights have been by

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to the War, but this is when Princes States have fet up their Rest upon the Battels. But thus much is certain, that herthat commands the Seal is at great liberty, and may take as much, and as litthe of the War, as he will; whereas those that be strongest by Land, are many times nevertheless in great streights. Surely at this day, with us of Europe, the Vantage of strength at sea (which is one of the principal Dowries of this Kingdom of Great Britain ) is great: both because most of the Kingdoms of Europe are not meerly In-land, but girt with the sea, most part of their Compass; and because the Wealth of both Indies feems in great part heran Accessary to the Command of the

The Wars of Latter Ages feem to be made in the Dark, in respect of the Glory and Honour which respect of the Glory and Honour which research upon Man from the Wars in Ancient Time. There be now for Martial Encouragement, the Degrees and Orders of Chivalry, which nevertheless are conferred promise cuously upon Souldiers, and no Souldiers, and some Remembrance perhaps upon the Scutchion; and some Hospitals for mained Souldiers, and such like things. But in Ancient Times, the Trophies erected upon

the place of the Victory state Funeral Laudatives and Monuments for those the dyed in the Wars; the Crowns and Garlands personal; the Style of Emperous which the great King of the World after borrowed; the Triumphs of the Gene rals upon their Return ; the great Donatives and Largesses upon the Disbanding of the Armies, were things able to en flame all mens Courages. But above all, that of the Triumph amongst the Romans, was not Pageants or Gaudery, but one of the wifest and Noblest Institutions that ever was: for it contained threethings; Honour to the General; Riches to the Treasury out of the Spoyls; and Donatives to the Army. But that Honour perhaps were not fit for Monarchies, except it be in the Person of the Monarch himself, or his Sons; as it came to pals in the times of the Roman Emperours, who did impropriate the Actual Triumphs to themselves, and their Sons for such Wars as they did atchieve in Person; and left only for Wars atchieved by Subjects, some Triumphal Garments and Enfigns to the General. him & good a

To conclude; No Man can, by Care taking (as the Scripture saith) add a cubit to his Stature, in this little Model of a Mans Body; but in the great Frame of Kingdoms OHE TENT OF THE

and Commonwealths; it is the power of Princes or Estates to add Amplitude and Greatness to their Kingdoms. For by introducing such Ordinances, Constitutions, and Customs, as we have now touched, they may sow Greatness to their Posterity and Succession. But these things are commonly not observed, but left to take their chance.

## Of Regiment of Health.

#### XXX.

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Here is a Wisdom in this beyond the Rules of Physick: A Mans own observation what he finds good of, and what he finds hurt of, is the best Physick to preferve Health. But it is a safer conclusion to say, This agreeth not well with me, therefore I will not continue it, than this, I find no offence of this, therefore I may use it. For strength of Nature in Youth passeth over many Excesses which are owing a Man till his Age. Discern of the coming on of years, and think not to do the same things still; for Age will not be defied. Beware of sudden change in any great point of Diet;

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Diet; and if necessity inforce it, fieth rest to it : For it is a secret both in Nature and State, that it is fafer to change man things, than one. Examine thy Customs of Diet, Sleep, Exercise, Apparel, and the like: And try in any thing thou shah judge hurtful, to discontinue it by little and little; but so, as if thou dost find any inconvenience by the change, thou come back to it again: For it is hard to distinguish that which is generally held good and wholesome, from that which is good particularly, and fit for their own Body. To be free minded, and chearfully dispofed at hours of Meat, and of Sleep, and of Exercise, is one of the best precepts of long Talting. As for the Paffions and Studies of the Mind savoid Envy, anxious Fears, Apger fretting inwards, subtile and knotty hquisitions, Joys, and Exhilarations in Excels, Sadness not communicated; entertain Hopes, Mirth rather than Joy, variety of Delights, rather than Surfer of them, Wonder and Admiration, and therefore Novelties, Studies that fill the mind with splendid and illustrious Objects, as Histories, Fables, and Contemplations of Nature. If you flie Phylick in Health altogether, it will be too strange for your Body when you shall need it. If you make it too familiar,

hen Sickness cometh. I commend rather ome Diet for certain Seasons, than fre-quent use of Physick, except it be grown into a custom: For those Diets after the Body more, and trouble it less. Despiseno new accident in your Body, but ask opinion of it. In Sickness respect Nealth principally, and in Health, Action: For those that put their Bodies to endure in Health, may most sicknesses, which are not very sharp, be cured only with Diet and tending Celfus could never have spoken it as a Physician, had he not been a wife Man withal, when he giveth it for one of the great Precepts of Health and Lasting, That a Man do vary, and interchange contraries, but with an inclination to the more benign extream. We Faffing and full Eating, but rather full Eating; Watching and Sleep, but rather Sleep 3 Sitting and Exercise, but rather Exercise, and the like: So shall Nature be cherished; and yet taught Masteries. Phyl flians are some of them so pleasing, and conformable to the humor of the Patient, as they press not the true cure of the Difftale; and some other are so regular, in proceeding according to Art for the Difcale, as they respect not sufficiently the condiffortof the Patient. Take one of a middle temper,

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Man, combine two of either fort; and forget not to call as well the best acquainted with your Body, as the best reputed of for his Faculty.

## Of Suspicion.

#### XXXI.

Officions amongst thoughts are like Bats amongst Birds, they ever flie by twilight. Certainly they are to be repressed. or at least well guarded; for they cloud the Mind, they leefe Friends, and they check with Business, whereby Business cannot go on current and constantly. They dispose Kings to Tyranny, Husbands to Jealosse, Wise Men to Irresolution and Melancholly. They are defects, not in the Heart, but in the Brain; for they take place in the stoutest Natures: As in the example of Henry the Seventh of England there was not a more suspicious Man, not a more Stout : And in such a composition they do small hurt. For commonly they are not admitted, but with examination whether they be likely or no s bit

mt in fearful Natures they gain ground too fift. There is nothing makes a Man sufpect much, more then to know little; and therefore Men should remedy Suspicion, by procuring to know more, and not to keep their suspicions in smother. What would Men have? Do they think those they imploy and deal with are Saints? Do they not think they will have their own ends, and be truet to themselvs then to them? therefore there is no better way to moderate Suspicions, then to account upon fuch suspicions as true, and yet to bridle them as false. For so far a Man ought to make use of suspicions, as to provide, as if that should be true that he sufpeds, yet it may do him no hurt. Suspicions that the mind of it self gathers are but Buzzes, but Suspicions that are artificially nouished, and put into Mens heads by the tales, and whilperings of others, have Stings, Certainly the best means to clear the way in this same Wood of suspicions, is franckly to communicate them with the Party that he suspects; for thereby he shall be sure to know more of the truth of them then he did before; and withall, shall make that Party more circumspect, not to give further cause of suspicion. But this would not be done to Men of base Natures: for they, if they find themseves once

Sir Francis Bacon s Esjays

Suspected, will never be true. The Italians say, sospetto licentia fede; as if Suspicion did give a Pasport to Faith: But it ought rather to kindle it, to discharge it felf.

## Of Discourse.

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#### XXXII.

COme in their Discourse desire rather commendation of Wit, in being able to hold all Arguments, than of Judgment in difcerning what is true: As if it were a praile to know what might be faid, and not what should be thought. Some have certain Common Places, and Themes, wherein they are good, and want variety; which kind of Poverty is for the most part tedious, and when it is once perceived, ridculous. The honorablest part of Talk, isto give the Occasion, and again, to moderate and pass to somewhat else; for then a Man leads the Dance. It is good in Discourse and Speech of Conversation, w vary and intermingle Speech of the present occasion with Arguments, Tales with Reafons, asking of Questions with telling of Opinions, and Jest with Earnest: For it is a dull thing to Tire, and as we fay now, to Jade any thing too far. As for Jeff, there be certain things which ought to be priviledged from it; namely, Religion, Matters of State, Great Perfons, any Mans prefent Buliness of importance, and any Case that deserveth pity. Yet there be some that think their Wits have been a sleep, except they dart out somewhat that is piquant, and to the quick: That is a vain which would be bridled.

Parce Puer stimulis, & fortius utere Loris.

And generally men ought to find the difference between Saltness and Bitterness. Certainly he that hath a Satyrical Vein, as he maketh others afraid of his Wit, fo he had need be afraid of others Memory. He that Questioneth much, shall learn much, and content much; but especially The apply his Questions to the skill of the Persons whom he asketh: For he shall give them occasion to please themselves in caking, and himself shall continually gither knowledg. But let his Questions not be troublesome; for that is fit for a Poler: And lethim be fure to leave other Men their turns to speak. Nay, if there any that would reign, and take up all

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the time, let him find means to take them off, and to bring others on, as Musicians use to do with those that dance too long Galliards. If you dissemble sometimes your knowledge of that your are thought to know, you shall be thought another time to know that you know not. Speech of a Mans self ought to be seldome, and well chosen. I knew one was wont to fay in fcorn, He must needs be a Wise Man, be speaks so much of himself: And there is but one case, wherein a Man may commend himself with good Grace, and that is, in commending Vertue in another; especially if it be such a Vertue whereunto himself pretendeth. Speech of touch towards others should be sparingly used: For Difcourse ought to be as a Field, without coming home to any Man. I knew two Noblemen of the West part of England, whereof the one was given to Scoff, but kept ever Royal Cheer in his House: The other would ask of those that had been at the others Table, Tell Truly, was there never a Flout or dry Blow given: To which the Guel would answer. Such and such a thing passed: The Lord would fay, I thought be would mar a good Dinner. Discretion of Speech's morethan Eloquence; and to speak agreeable to him with whom we deal, is more than

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to speak in good words, or in good order. A good continued Speech, without a good Speech of Interlocution, shews slow-ness; and a good Reply, or second Speech without a good setled Speech, sheweth Shallowness and Weakness; as we see in Beasts, that those that are weak-est in the Course, are yet nimblest in the Turn; as it is betwixt the Greyhound, and the Hare. To use too many Circumstances e're one come to the Matter, is wearisome; to use none at all, is blunt.

## Of Plantations.

#### XXXIII,

Plantations are amongst Ancient, Primitive, and Heroical Works. When the World was young, it begat more Children; but now it is old, it begets fewer: for I may justly account new Plantations to be the Children of former Kingdoms. I like a Plantation in a pure Soyl, that is, where People are not Displanted, to the end, to Plant in others; for else it is rather an Extirpation, then a Plantation. Planting of Countries is like Planting of Woods; for L 2

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you must make account to leese almost Twenty years Profit, and expect your Recompence in the end. For the principal thing that hath been the destruction of most Plantations, hath been the base and hasty drawing of profit in the first years. It is true Speedy Profit is not to be neglected, as far as may stand with the Good of the Plantetion, but no further. It is a shameful and unbleffed thing, to take the Scum of People 5 and wicked condemned Men, to be the People with whom you Plant: And not only so, but it spoileth the Plantation; for they will ever live like Rogues, and not fall to work, but be lazy, and do mifchief, and spend Victuals, and be quickly weary; and then certifie over to their Countrey to the discredit of the Plantation. The People wherewith you Plant, ought to be Gardners, Plough-men, Laborers, Smiths, Carpenters, Joyners, Fisher men, Fowlers, with some few Apothecaries, Surgeons, Cooks, and Bakers, In a Country of Plantation, first look about what kind of Victual the Countrey yields of it felf to Hand; as Chesnuts, Walnuts, Pine-Apples, Olives, Dates, Plums, Cherries, Wild-Honey, and the like, and make use of Then confider what Victual, or Elculentthings there are, which grow fpeedlly,

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ly, and within the year ; as Parinips, Carrets, Turnips, Onions, Raddiffy Artithokes of Jerufalem, Maiz, and the like. For Whear, Barley, and Oats, they ask too much labor : But with Peafe and Boans you may begin, both because they ask less labor, and because they serve for Meats as well as for Bread. And of Rice likewife cometh a great increase, and it is a kind of Meat. Above all there ought to be brought store of Bisket, Oat-meal, Flower, Meal, and the like, in the beginning, till Bread may be had. For Beafts or Birds; take cheifly such as are least subject to Diseases, and multiply fastest; as Swine, Goats, Cocks, Hens, Turkeys, Geefe, Houle-Doves, and the like. The Victual in Plantations ought to be expended, almost as in a belieged Town; that is, with certain Allowance; and let the main part of the Ground employed to Gardens or Corn, be to a common stock, and to be laid in, and stored up, and then delivered out in Proportion, besides some Spots of Ground that any particular Person will manure for his own private use. Coalider likewise what Commodities, the Soyl, where the Plantation is, doth naturally yield, that they may some way help to defray the charge of the Plantation - So it be not, as

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was faid, to the untimely Prejudice of the main business; as it hath fared with Tobacco in Virginia. Wood commonly aboundeth but too much, and therefore Timber is fit to be one If there be Iron Ure, and Streams whereupon to fet the Mills, Iron is a brave commodity where Wood aboundeth. Making of Bay-Salt, if the Climate be proper for it, would be put in experience. Growing Silk likewise, if any be, is a likely commodity. Pitch and Tar, where store of Firsand Pines are, will not fail. So Drugs. and Sweet Woods, where they are, cannot but yelld great profit. Soap Ashes likewise, and other things that may be thought of. But moyl not too much under Grounds for the hope of Mines is very uncertain; and uleth to make the Planters lazy in other things For Government, let it be in the hands of one affisted with some Counsel; and let them have Commission to exercise Martial Laws with some limitation. And above all, Let Men make that Profit of being in the Wilderness, as they have God always, and his fervice before their eyes. Let not the Government of the Plantation depend upon too many Counsellors and Undertakers in the Countrey that Planteth, but upon a temperate number; and let those be rather Noblemen and Gentle-

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men, than Merchants 5 for they look ever to the present Gain. Let there be Freedoms for Custom, will the Plantation be of Strength 5 and not only Freedom from Custom, but Freedom to carry their Com modities, where they may make their best of them, except there be fome special cause of Caution, Cram not in Reople; by fending too fast, Company after Company, but rather hearken how they wafte, and fend Supplies proportionably; but fo, as the number may live well in the Plantation. and not by furcharge be in pennry. It hath been a great endangering to the health of some Plantations, that they have built along the Sea and Rivers in marish and unwholesome Grounds, Therefore, though you begin there to avoid carriage, and other like discommodities, yet build still rather upwards from the Streams, than along. It concerneth likewise the health of the Plantation, that they have good ftore of Salt with them, That they may use it in their Victuals, when it that be necessary If you Plant where Savages are, do not onely entertain them with trifles and gingles, but use them justly and graciously, with sufficient guard nevertheless; and do not win their favor by helping them to invadetheir Enemies, but for their defence it sir Francis Bacon's Esjays

the Country that Plant, that they may be a better condition than their own, and commend it when they return. When the Plantation grows to strength, then it it time to Plant with Women as well as with Men, that the Plantation may spred into Generations, and not be ever pieced from without. It is the sinfullest thing in the World to forsake or destitute a Plantation once in Forwardness, for besides the dishonor, it is guiltiness of Blood of many commiserable Persons.

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Cannot call Riches better than the bay
gage of Vertue. The Roman word a
better, Impedimenta; for as the Baggage a
to an Army, so is Riches to Vertue. It can
not be spared, nor lest behind, but it him
dreth the March: Yea, and the care of a
sometimes losethor disturbeth the Victory
Of great Riches there is no real use, except
it be in the Distribution, the rest is but
conceit:

conceit: So faith solomon, Where much is there are many to consume it; and what hath the owner, but the fight of it with his eyes? The Personal Fruition in any Man cannot reach to feel great Riches: There is a Cufody of them, or a power of Dole and Donative of them, or a Fame of them, but no solid use to the owner. Do you notice what feigned Princes are fet upon little Stones and Rarities ? And what works of Ostentation are undertaken, because there might seem to be some use of great Riches? But then you will fay, they may be of use to buy Men out of dangers ortroubles : As Solomon faith, Riches are a aftrong Hold in the Imagination of the Rich Man. But this is excellently expressed, That it is in Imagination, and not always in Fact : For certainly great Richer have fold more Men than they have bought out. Seek not proud Riches, but fuch as thou maift get justly, mse soberly, distribute chearfully, and leave contentedly: Yet have no Abstract nor Friarly contempt of them, but diftinguish, as Cicero faith well of Rabirius Postbumus; Instudiorei amplificande apparebat, non Avaritie predam, fed Influmentum Bonitati, quari, Hearken alforo solomon, and beware of hafty gathering of Riches . Qui festinat ad Divitias, 22012

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non eritinfons. The Poets feign, that when Plates (which is Riches) is fent from Jupiter, he limps, and goes flowly ; but when he is fent from Pluto, he runs, and is swift of foot; meaning, that Richer gotten by good means, and just labor, pace flowly: But when they come by the death of others (as by the course of Inheritance, Tellaments, and the like) they come tumbling upon a Man. But it might be applied likewife to Pluto, taking him for the Devil; for when Riches come from the Devil (as by Fraud, and Oppression, and unjust means) they come upon Speed. The Wan to inrich are many, and most of them foul Parsimony is one of the best, and yet is not innocent 5 for it withholdeth Men from Works of Liberality and Charity. The Improvement of the Ground is the most Natural obtaining of Riches; for it is our Great Mothers Bleffing, the Earths, but it is flow; and yet where Men of great wealth do ftoop to Husbandry, it multiplieth Riches exceedingly. I knew a Nobleman in England, that had the greatest Audit of any Man in my time: A great Grafie, a great Sheep-Master, a great Timber Man, a great Collier, a great Corn-Mafter, a great Lead-Man, and fo of Iron, and number of the like points of Husbandry!

Of Kiches

fo as the Earth feemed a Sea to him in rebed of the perpetual Importation: It was ruly observed by One, that himself came very hardly to a little Riches, and very eafily to great Riches; for when a Mans ftock is come to that, that he can expect the Prime of Markets, and overcome those bargains, which for their greatness are few Mens Money, and be partner in the Industries of Younger Men, he cannot but encrease mainly. The Gains of ordinary, Trades and Vocations are honest, and furthered by two things, chiefly, by Diligence, and by a good Name, for good and fair dealing. But the Gains of Bargains are of a more doubtfull Nature, when Men shall wait upon others Necessity, broke by Servants and Instruments to draw them on, put off Others cunningly that would be better Chapmen, and the like practifes which are crafty and naught. As for the Chopping of Bargains, when a Man buys, not to hold, but to sell over again, that commonly grindeth double, both upon the Seller and upon the Buyer. Sharings do greatly enrich, if the Hands be well chosenthat are trusted. Usury is the certainest means of Gain, though one of the worlt; as that whererby a Man doth eat his Bread, In sudore vultus alieni: and besides, doth plough

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plough upon Sundayes. But yet, certain though it be, it hath Flaws; for that the Scriveners and Broakers do value unfound Men to serve their own turn. The Fortum in being the first in an Invention, or int Priviledge, doth cause sometimes a wonderful Overgrowth in Riches; as it was with the first Sugar Man in the Canarity therefore if a Man can play the true Logician, to have as well Judgment as Invention. hemay do great Matters, especially if the Times be fit. He that resteth upon Gains Certain, shall hardly grow to great Richer; and he that puts all upon Adventures, doth oftentimes break, and come to Poverty: It is good therefore to guard Adventures with Certainties that may uphold losses. Monopolies and Coemption of Wares for Refale, where they are not restrained, are great means to enrich, especially if the Party have intelligence what things are like to come into request, and to store him-felf before-hand. Riches gotten by service, though it be of the best Rise, yet when they are gotten by Flattery, Feeding Humours, and other Servile Conditions, they may be placed amongst the Worst. As for fishing for Testaments and Executorships, (as Tacitus saith of Seneca, Testamenta & Orbos tanquam Indagine capi) it is yet worle.

worse. By how much Men submit themelves to meaner persons, then in Service: Believe not much them that seem to despise Riches; for they despise them that despair of them, and none worse when they come to them. Be not Penny wife; Riches have Wings, and fometimes they Fly away of themselves; sometimes they must be set Flying to bring in more. Men leave their Riches oither to their kinred, or to the Publick; and moderate Portions prosper best in both. A great State left to an Heir, is as a Lure to all the Birds of prey, round about to feize on him, if he be not the better eftablished in Years and Judgment. Likewise glorious Gifts and Foundations are like Sacrifices without Salt, and but the Painted sepulchres of Alms, which foon will puttifie and corrupt inwardly: Therefore meafure not thine advancements by quantity, but frame them by measure s and defer not Charities till death: For certainly if a Man weigh it rightly, hether doth so is rather liberal of another Mans, than of his own.

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Daughter of Polycheter Acamed, that

## Of Prophecies.

#### XXXV.

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Mean not to speak of Divine Prophecies, nor of Heathen Oracles, nor of Natural Predictions, but onely of Prophecies that have been of certain Memory, and from hidden Causes. Saith the Pythonissa to Saul, To morrow thou and thy Son shall be with me. Homer hath these Verses,

At Domus Enea cunctis dominabitur Oris Et Nati Natorum, & qui nascentur ab illis.

A Prophecy, as it seems, of the Roman Empire; Seneca, the Tragedian, hath these Verses,

Venient Annis
Secula seris quibus Oceanus
Vincula rerum laxet, & ingens
Pateat Tellus, Typhisque novos
Detegat Orbes 3 nec set Terris
Otima Thule:

A Prophecy of the Discovery of America.

The Daughter of Polycrates dreamed, that

Jupiter

Jupiter Bathed her Father, & Apollo Anointed him; And it came to pass that he was Crucified in an open Place, where the Sun made his Body run with Sweat, & the Rain washed it. Philip of Macedon dreamed he fealed up his Wives Belly; whereby he did expound it that his Wife should be barren: But Aristander the Soothsayer told him his Wife was with Child, because Men do not use to Seal Vessels that are empty. A Phantasme that appeared to M. Brutus in his Tent, said to him, Philippis iterum me videbis. Tiberius said to Galba. In quoque, Galba degustabis Imperium. In Vespacians time there went a Prophecy in the East, that those that should come forth of Judea should Reign over the World: Which though it may be, was meant of our Saviour, yet Tacitus expounds it of Vifpacian. Domitian dreamed the night before be was flain, that a Golden Head was growing out of the Nape of his Neck : And indeed the Succession that followed him for many years made Golden Times, Henry the fixth of England said of Henry the seventh, when he was a Lad and gave him Water, This is the Lad, that shall enjoy the Grown, for which we strive. When I was in France, I heard from one Doctor Pena, that the Queen Mother, who was given to ou. rious

rious Arts, cauled the King her Husbands Nativity to be Calculated under a falle Name: And the Altrologer gave a Judgment, that he should be killed in a Duel; at which the Queen laughed, thinking her Husband to be above Challenges and Duels: But he was slain upon a Course at Tilt, the Splinters of the Staffe of Mongomery going in at his Beaver. The trivial Prophecy that I heard when I was a Child, and Queen Elizabeth was in the Flower of her Tears, was;

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When Hempe is spun, England's done.

Whereby it was generally conceived, that after the Princes had Reigned, which had the principal Letters of that Wond Hempe, (which were Henry, Edward, Mary, Philip, and Elizabeth,) England should come to utter Confusion; which thanks be to God is verified in the Change of the Name; for that the Kings Style is now no more of England, but of Britan There was also another Prophecy, before the Year of 88. which I do not well understand:

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Pheca Alother, who w

There shall be seen upon a day,

Between the Baugh and the May,

The Black Fleet of Norway.

When that is come and gone,

England build Houses of Lime and Stone,

For after Wars shall you have none.

It was generally conceived to be meant of the spanish Fleet that came in 88. For that the King of spains Sirname, as they by, is Norway. The Prediction of Regional montanus,

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Was thought likewise accomplished, in the sending of that great Fleet, being the greatest in strength, shough not in Number, that ever swam upon the Sea. As for Cleon's Dream, I think it was a Jest twas, That he was devoured of a long bragon; and it was expounded of a Maker of Saulages that troubled him exceedingly. There are numbers of the like kinds the class of Astrology, But I have set down the few only of certain credit for example. My judgment is, that they ought all to be despised, and ought to serve but for Winter talk by the Fire side: Though, then I say Despised, I mean it as for Be-

lief; for otherwise, the spreding or publish. ing of them is in no fort to be Dispised; for they have done much mischief. And I see many severe Lawsmade to suppress them; That, that hath given them grace, and fome credit, confifteth in three things: First, That Men mark when they hit, and never mark when they mis; as they do generally also of Dreams. The second is, That probable Conjectures, or obscure Traditions, many times turn themselve into Prophecies, while the Nature of Man. which coveteth Divination, thinks it no peril to foretel that, which indeed they do but collect: As that of seneca's Verle For so much was then Subject to Demonstration, that the Globe of the Earth had great Parts beyond the Atlantick; which might be probably conceived not to be all Sea: And adding thereto, the Tradition in Plato's Timeus, and his Atlanticus, I might encourage one to turn it to a Prediction. The third and Last ( which is the Great one ) is, That almost all of them being infinite in number, have been in postures, and by idle and crafty Brain meerly contrived and feigned after the Event palt englet to englet to les flag thevel

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A Mbition is like Choler, which is an Humor that maketh Men Active, Earnest, full of Alacrity, and Stirring, if it be not stopped: But if it be stopped, and cannot have his way, it becometh Adult, and thereby Malign and Venomous. So Ambitions Men, if they find the way open for their Rising, and still get forward, they are rather Busie than Dangerous; but if they be checkt in their desires, they become fecretly discontent, and look upon Men and Matters with an Evil Eye, and are best pleased when things go backward, which is the worst property in a Servant of a Prince or State. Therefore it is good for Princes, if they use Ambitions Men, to handle it so, as they be still Progressive, and not Retrograde; which because it cannot be without inconvenience, it is good not to use such Natures at all. For if they rise not with their Service, they will take order to make their Service fall with them. But fince we have faid it were good not to use Men of Ambitions Natures, except it be upon necessity, it is fit we speak in M 3 what

what cases they are of necessity. Good Commanders in the Wars must be taken, be they never to Ambitious; for the use of their Service dispenceth with the rest; and to take a Soldier without Ambition, is to pull off his Spurs. There is also great use of Ambitions Men, in being Skreens to Princes in matters of Danger and Envy for no Man will take that part, except he belike a Seeld Dove, that mounts and mounts, begante he cannot fee about him There is use also of Ambitions Men, in pulling down the greatness of any Subject that over-tops is as Tiberius used Macroin pulling down of sejanus. Since therefore they must be used in such cases, there rela eth to speak how they are to be bridled that they may be less Dangerous. There's less Danger of them, if they be of mean Birth, than if they be Noble; and if they be rather harsh of Nature, than Gracious and Popular s and if they be rather new raised, than grown cunning, and fortified in their Greatness. It is counted by somes weakness in Princes to have Favorites; but This of all others the best remedy against Ambitious Great Ones. For when the way of pleasuring and displeasuring lieth by the -Favorite, it is impossible any other should belover-great. Another means to curb them sadw

is to ballance them by others as proud as they. But then there must be some middle Counsellors to keep things steady; for without that Ballaft the Ship will roul too much, At the leaft, a Prince may animate and inure some meaner Persons, to be as it were Scourges to Ambitions Men As for the having of them obnexious to suine, if they be of fearful Natures, it may do well; but if they be Stout and Daring it may precipitate their Defigns, and prove Dangerous. As for the pulling of them down, if the Affairs require it, and that it may not be done with fafety fuddenly, the only way is, the interchange continually of Favors and Difgraces; whereby they may not know what to expect, and be as it were in a Wood. Of Ambitions, it is less harmful the Ambition to prevail in great things, than that other to appear in every thing; for that breeds confusion, and marrs businels. But yet it is less Danger, to have an Ambitions Man stirring in business, than great in dependances. He that feeketh to be eminent amongst able Men subath a great task; but that is ever good for the Publick; but he that plots to be the only Figure amongst Cyphers, is the decay of in whole Age. Honor hath three things in it: The Vantage Grund to do good, M 4 the boos

the approach to Kings and Principal Perfons, and the raising of a Mans own Fortunes. He that hath the best of these intentions when he aspireth, is an honel Man; and that Prince that can discern of these Intentions in another that aspireth, is a wife Prince. Generally let Princes and States chuse such Ministers as are more sensible of Duty, than of Rising; and such as love Business rather upon Conscience. than upon Bravery 3 and let them discern a busic Nature from a willing Mind.

## Of Masks and Triumphs.

#### XXXVI

Hele things are but Toys, to come amongst such serious Observations. But yet, fince Princes will have such things, it is better they should be graced with Elegancy, than daubed with Cost. Dancing to Song, is a thing of great State and Pleasure. I understand it, that the Song be in Quire, placed aloft, and accompanied with fome broken Mufick, and the Ditty fitted to the Device. Ading in Song, especially in Dialogues, hath an extream

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ood Grace : I fay Alling, not Dencing, for that is a mean and vulgar thing) and me Voices of the Dialogue would be ftrong and manly, (a Base, and a Tenor, no Tre-Me, ) and the Ditty High and Tragical, not Nice or Dainty. Several Quires pla-ted one over against another, and taking the Voice by Catches, Anthem-wife, give great Pleasure. Turning Dances into Figure na childish curiosity; and generally let i be noted, that those things which I here fet down, are fuch as do naturally take the Sense, and not respect petty Wonderments. his true, the Alterations of Scenes, fo it be quietly, and without noise, are things of great Beauty and Pleasure; for they feed and relieve the Eye, before it be full of the ame Object. Let the scenes abound with Light, specially Coloured and Varied; and let the Maskers, or any other that are to come down from the scene, have some motions upon the scene it felf, before their toming down ; for it draws the Eye frangely, and makes it with great Pleafire to defire to fee that it cannot perfectly discern. Let the songs be Loud and Chearful, and not Chirpings or Pulings. Let the Musick likewise be sharp and Loud, and Well placed. The Colours that shew best or Candle-light, are White, Carnation, and

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sto Sir Francia Bacon's Effayo

and a kind of Sea-water Green; and o or spany, as they are of no great Col to they are of most Glory, As for Rich Embraidery, it is last, and not discerned. Le the Suits of the Makers be graceful, and Such as become the Person when the Vizan are off, not after examples of known Attires; Turks, Soldiers, Marriners, and the like. Let Anti-masks not be long, they have been commonly of Fools, Satyrs, Baboons, Wildmen, Anticks, Bealts, Spirits, Witches, Ethiops, Pigmies, Turquets, Nymphs, Rusticks, Cupids, Status's moving, and the like. As for Angels, it is not Comical enough to put them in Antimasks; and any thing that is hideous, as Devils, Gyants, is on the other side as unfit. But cheifly, let the Musick of them be fome strange Becreative and with Changes Some Sweet Odors suddenly coming forth, without any drops falling are in such a Company, as there is Steam and Heat, things of great pleasure and the freshment, Double Masks, one of Men, another of Ladies, addeth State and Va riety. But all is nothing, except the Koop be kept clear and neat.

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For Justs, and Turneys, and Barriers, the Glories of them are cheifly in the Charles wherein the Challengers make their Entry specially

fecially if they be drawn with strange feasts, as Lions, Bears, Camels, and the like; or in the Devices of their Entrance, or in Bravery of their Liveries, or in the goodly Furniture of their Horses and Armor, But enough of these toys.

## Of Nature in Men.

#### XXXVIII

Ature is often Hidden, sometimes Overcome, seldom Extinguished. Force maketh Nature more violent in the Return 5 Doctrine and Discourse maketh Nature less importune : But Custom only doth alter and Subdue Nature. He that seeketh Victory over his Nature, let him not set himself too great, nor too small Tasks, for the first will make him Dejected, by often Failings; and the second will make him a small Proceeder, though by often Prevailings. And at the first, let him practice with Helps, as Swimmers do with Bladders or Rushes; but after a time let him practice with disadvantages, as Dancers do with thick Shooes: For it breeds great Perfection, if the Practice be means

Be harder than the Use. Where National is mighty, and therefore the Victory hard the Degrees had need be, First, to stay and arrest Nature in time, like to him that would say over the Four and twenty Letters when he was Angry, then to golds in quantity: As if one should in forbearing Wine, come from drinking Healths to a Draught at a Meal, and lastly to discontinue altogether: But if a Man have the Fortitude and Resolution to enfranchise himself at once, that is the best;

Optimus ille animi vindex, lædenta pedus Vincula qui rupit, dedoluitque semel.

TO NO MEDICAL DE NOTA

Neither is the Ancient Rule amis to bend Nature as a wand to a contrary Extream, whereby to set it right, understanding it where the contrary Extream is no Vice. Let not a Man force a Habit upon himself with a perpetual Continuance, but with some Intermission, for both the Pause re-inforceth the new Onset: And if a Man that is not perfect be ever in practice, he shall as well practise his Errors, as his Abilities, and induce one Habit of both; and there is no means

means to help this, but by seasonable Intermission. But let not a Man trust his Victory over his Nature too far, for Nature will lie buried a great time, andyet revive upon the Occasion of Temptation. Like as it was with A sop's Damsel, turned from a Cat to a Woman, who fat very demure-ly at the Boards end, till a Mouse runbefore her. Therefore let a Man either avoid the Occasion altogether, or put him-less often to it, that he may be little mo-ved with it. A Mans Nature is best per-ceived in privateness, for there is no Af-lectation in Passion, for that putteth a Man out of his Precepts, and in a new Case of Experiment, for their Custome leaveth him. They are happy Men whose Natures fort with their Vocations, other-wise they may say Multim Incola furt wife they may fay, Multum Incola fuit Anima mea; when they converse in those things they do not affect. In Studies whatfoeyer a Man commandeth upon himfelf, let him fet hours for it; but whatfoever is agreeable to his Nature, let him take no care for any fet Times, for his thoughts will fly to it of themselves ; so as the spaces of other buliness or Studies will fuffice. A Mans Nature runs either to Herbs or Weeds; therefore let him feafonably water the one, and destroy the other. Totte!

## Of Custom and Education.

### XXXIX.

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Ens Thoughts are much according to their Inclination, their Discourse and Speeches according to their Learning and infused Opinions; but their Deeds are after as they have been Accustomed. And therefore, as Machiavel well noteth, (though in an ill favored Instance) then is no trusting to the force of Nature nor to the bravery of Words, except it be Correborate by Custom. His instance is, that for the atchieving of a desperate Conspiracy, a Man should not rest upon the fierceness of any Mans Nature, or his Resolute Undertakings; but take fuch an one as hath had his hands formerly in Blood, But Machiavel knew not of a Frier Clement, not a Ravilliac, nor a Jaureguy, nor a Baltaze Gerard; yet his Rule holdeth Rill, that Nature, nor the Engagement of Words are not la forcible as Customs, Onely Super-Itition is now to well advanced, that Men of the first blood are as firm as Butches by Occupation, and Votary Resolution is made Equipollent to Custome, even in matter

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matter of blood. In other things the predominancy of Custom is every where vifible, infomuch as a Man would wonder to hear Men Profels, Protelt Engage Give great Words, and then do just as they have Done before, as if they were dead Images, and Engines moved onely by the wheels of Custome. We see also the Reign or Tyranny of Custom, what it is. The Indians (I mean the Sect of their Wife Men ) lay themselves quietly upon a stack of Wood, and so sacrifice themfelves by fire. Nay, the Wives Itrive to be burned with the Corples of their Husbands The Lads of sparta of ancient time, were wont to be scourged upon the Altar of Diana without so much as Squeeking. remember in the beginning of Queen Elicabeths time of England, an Irifo Robel condemned, put up a Petition to the Deputy that he might be hanged in a Wyth, and not in an Halter, because it had been so used with former Robels. There be Monks in Rullia, for Penance, that will fit a whole night in a Vessel of Water, till they be ingaged with hard Ice. Many examples may be put down of the Force of Custom, both upon mind and body. Therefore since Custom is the Principal Magistrate of Mans life, let Men by all means endeavor to obtain good

good Cuftoms. Certainly Custom is most perfect when it beginneth in young years; This we call Education, which is in effect but an early Custom. So we see in Languages, the Tongue is more pliant to all Expressions and Sounds, the Joynts are more Supple to all Feats of Activity and motions in Youth than afterwards. Forit is true, the late Learners cannot to well take the plie, except it be in some minds that have not fuffered themselves to fix but have kept themselves open and prepared to receive continual amendment, which is exceeding rare. But if the Force of Custome, Simple and Separate, be great, the Force of Custome Copulate, and Conjoyned, and Collegiate, is far greater, For there Example teacheth, Company comforreth, Emulation quickneth,, Glory raiseth: So as in such Places the Force of Custome is in his Exaltation. Certainly the great multiplication of Vertues upon humane Nature, resteth upon Societies well Ordained and Disciplined: for Commonwealths and good Governments do nourish Vertue Grown, but do not much mend the Seeds. But the mifery is that the most effectual Means are now applied to the Ends leaft to be defired.

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## Of Fortune.

#### XL.

T cannot be denied, but outward accidents conduce much to Fortune: Favor, Opportunity, Death of others, Occasion fitting Vertue. But cheifly the mould of a Mans Fortune is in his own hands. Faber quisque Fortunæ suæ, saith the Poet. And the most frequent of External Causes is, that the Folly of one Man is the Fortune of another. For no Man prospers so suddenly, as by others Errors. Serpens nist Serpentem comederit non fit Draco. Overt and Apparent Vertues bring forth Praise; but there be Secret and Hidden Vertues that bring forth Fortune. Certain Deliveries of a Mans felf, which have no Name. The spanish Name, Desemboltura, partly expresseth them, when there be not Stands nor Restiveness in a Mans Nature, but that the Wheels of his Mind keep way with the Wheels of his Fortune. For so Livy (after he had described Cato Major, in these words, In illo viro, tantum Robor Corporis Animi fuit, ut quocunque loco natus esset, Fortunam sibi facturus videretur) falleth upon that that he had, Versatile Ingeniums There-

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Therefore if a Man look sharply and attentively, he shall see Fortune: For though the be blind, yet the is not invisible. Way of Fortune is like the Milken Way in the Skie, which is a Meeting or Knot of a number of small Stars; not seen asunder, but giving Light together: So are there a number of little, and scarce discerned Vertues, or rather Faculties and Customs that make men Fortunate. The Italians note some of them, such as a Man would little think: When they speak of one that cannot do amiss, they will throw in into his other Conditions that he hath, Poco di Matto. And certainly, there be not two more Fortunate Properties, than to have a Little of the Fool, and not Too much of the Honest. Therefore extream Lovers of their Countrey, or Masters, were never Fortunate, neither can they be. For when a Man placeth his thoughts without himself, he goeth not his own way. An hasty Fortune maketh an Enterpriser and Remover ; (the French hath it better, Enterprenant, or Remnant) but the exercised Fortune maketh the able Man. Fortune is to be Honored and Respected, and it be but for her Daughters, Confidence, and Reputation: Forthose two Felicity breedeth; the first, within a Mans self, the later in others towards him. All Wife Wife men to decline the Envy of their own Vertues, use to ascribe them to Providence and Fortune; for so they may the better assume them: And besides, it is Greatness in a Man to be the Care of the Higher Power. So Casar said to the Pilot in the Tempest, Casarem portas, & Fortu-nam ejus. So sylla chose the Name of Felix, and not of Magnus. And it hath been noted, that those that ascribe openly too much to their own Wildom and Policy, end Unfortunate. It is written, That Timothew the Athenian, after he had, in the Account he gave to the State of his Go vernment, often interlaced his Speech, And in this Fortune had no part, never prospered in any thing he undertook afterwards. Certainly there be, whose Fortunes are like Homers Verses, that have a Slide and Easiness more than the Verses of other Poets; as Plutarch saith of Timoleon's Fortune, in respect of that of Agesilaus, or Epaminondas: And that this should be, no doubt it is much in a Mans felf.

there and he Porroving and Lending and Mentre to hard of Heart, as they will got lend to describe permitted. Some others have made Sufpicious and Contains Gropolitions of Banks, differently.

## Of Usury.

#### XLI.

Any have made witty Invectives against Vsury. They say, That it is pity the Devil should have Gods part, which is the Tithe. That the Vsurer is the greatest Sabbath-breaker, because his Plough goeth every Sunday. That the Vsurer is the Drone that Virgil speaketh of:

Ignavum fucos pecus à presepibus arcent:

That the Vsurer breaketh the first Law that was made for Mankind after the Fall; which was, In sudore vultus tui comedes panem tuum, not In sudore vultus alieni. That Vsurers should have Orenge-tawny Bonnets, because they do Judaize. That it is against Nature, for Money to beget Money, and the like. I say this only, That Vsury is a Concessum propter duritiem cordis: For since there must be Borrowing and Lending, and Men are so hard of Heart, as they will not lend freely, Vsury must be permitted. Some others have made Suspicious and Cunning Propositions of Banks, discovery

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of Mens Estates, and other Inventions, but sew have spoken of Vsury usefully. It is good to set before us the Incommodities and Commodities of Vsury, that the good may be either Weighed out, of Culled out; and warily to provide yothat while we make forth to that which is better, we meet not with that which is worse.

The Discommodities of Vsury are, First, That it makes fewer Merchants; forwere it not for this Lazy Trade of Ofury, Money would not lie still, but would in great part be employed upon Merchandifing, which is the Vena Porta of Wealth in a State. The second . That it makes poor Merchants; for as a Farmer cannot husband his Ground so well, if he sit at a great Rent : So the Merchant cannot drive his Trade fowell, if he fit at great Whery. The third is incident to the other two; and that is, The decay of Customs of Kings or States, which Ebb or Flow with Merchandizing. The fourth, That it bringeth the Treasure of a Realmor State into a few hands; for the Vsurer being at Certainties, and others at Uncertainties, at the end of the Game most of the Money will be in the Box; and ever a State flourisheth, when Wealth is more equally spred. The fifth, That

That it beats down the Price of Land; to for the employment of Money is cheifly weither Merchandizing or Purchasing; and more way-lays both. The fixth, That it doth dull and damp all Industries, Im. provements, and new Inventions, where gin Money would be stirring, if it were not for this Slug. The last, That it is the Canker and Ruine of many Mens Estates, p

which in process of time breeds a publick the

On the other fide, the Commodities of fo Whiry are: First, That howsoever Using it in some respect hindreth Merchandizing k dyet in some other it advanceth it ; form m is certain, that the greatest part of Trade is driven by young Merchants, upon bor R rowing at Interest : So as if the Vinn ti either call in, or keep back his Money. m there will enfue presently a great stand of la Trade. The second is, That were it no for this easie borrowing upon Interest, Men T necessities would draw upon them a mol ec fudden undoing, in that they would be the forced to fell their Means (be it Landso M Goods) far underfoot; and so, where the Usury doth but gnaw upon them, ba T Markets would swallow them quite up. A du for Mortgaging or Pawning, it will little a mend the matter; for either Men will at lo

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take Pawns without Vse, or if they do, they will look precisely for the Forfeiture. I remember a cruel Monied Man in the Countrey that would say, The Devil take this Viry, it keeps us from Forfeitures of Mortgages and Bonds. The third and last is, That it is a vanity to conceive, that there would be ordinary borrowing without profit; and it is impossible to conceive, the number of Inconveniencies that will ensue, if borrowing be cramped: Therefore, to speak of the abolishing of Vsury is idle. All States have ever had it in one kind, or rate or other; fo as that opinion must be fent to Vtopia.

To speak now of the Reformation and Reiglement of Vsury, how the Discommodities of it may be belt avoided, and the Commodities retained. It appears by the baldance of Commodities and Discommodities of Vsury, two things are to be reconciled: The one, that the Tooth of Vfury be grinded, that it bite not too much: The other, that there be left open a means to invite Monied Men to lend to the Merchants, for the Continuing and Quickning of Trade. This cannot be done, except you introduce two several sorts of Vsury, a less, and a greater. For if you reduce Vsury to one low rate, it will ease the Common Borrower, N 4

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but the Merchant will be to seek for Money. And it is to be noted, that the Trade of Merchandize, being the most Lucrative, may bear Vsury, at a good Rate; other Contracts not so.

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To serve both Intentions, the way would be chiefly thus: That there be Two Rates of Vsury, the one Free and General for all, the other under Licence only to Certain Persons and in Certain Places of Merchandizing. First therefore, Let Vsury in general be reduced to Five in the Hundred. and let that Rate be proclaimed to be Free and Current; and let the State shut it self out to take any penalty for the same, This will preserve Borrowing from any general Stop or Dryness. This will ease infinite Borrowers in the Country. This will in good part raise the Price of Land, because Land purchaseth at Sixteen years purchase, will yield six in the Hundred, and somewhat more, whereas this Rate of Interest yields but Five: This by reason will Encourage and Edge Industrious and Profitable Improvements, because many will rather venture in that kind, than take Five in the Hundred, especially having been used to greater profit. Secondly, Let there be Certain Persons Licensed to Lend to known Merchants, upon Voury, at

a High Rate; and let it be with the Cautions following. Let the Rate be, even with the Merchant himself, somewhat more easie, than that he used formerly to pay: for by that means all Borrowers shall have some ease by this Reformation, be he Merchant, or whosoever. Let it be no Bank or Common Stock, but every man be master of his own Money. Not that I altogether mislike Banks, but they will hardly be brooked, in regard of certain Let the State be answered suspicions. some small matter for the License, and the rest left to the Lender; for if the Abatement be but small, it will no whit discourage the Lender. For he, for example, that took before Ten or Nine in the Hundred, will sooner-descend to Eight in the Hundred, than give over his Trade of Viery, and go from Certain Gains to Gains of Hazard. Let these Licensed Lenders be in Number Indefinite, but restrained to certain principal Cities and Towns of Merchandizing, for then they will be hardly able to colour other mens moneys in the Country, so as the Licence of Nine will not fuck away the current Rate of Five; for no no man will Lend his moneys far off, nor put them into unknown hands.

If it be objected, That this doth in a

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fort Authorize Usury, which before was in some places but permissive: The Answer is, that it is better to mitigate Usury by Declaration, than to suffer it to Rage by Connivence.

## Of Youth and Age.

#### XLII.

Man that is Toung in Tears, may be Old in Hours, lif he have lost no time, but that happeneth rarely. Generally Touth is like the first Cogitations, not so Wise as the second; for there is a Touth in Thoughts as well as in Ages: And yet the Invention of Young Men is more lively than that of Old, and Imaginations stream into their minds better, and, as it were, more Divinely. Natures that have much heat, and great and violent defires and perturbations, are not ripe for Action till they have passed the Meridian of their years; As it was with Julius Cafar, and Septimin Severus, of the latter of whom it is faid, Juventutem egit Erroribus, imo Furoribus plenam; and yet he was the ablest Emperor almost of all the List. But reposed Natures tures may do well in Youth as it is feen in Augustus Cesar, Cosmus Duke of Florence, Gaston de Fois, and others. On the other fide, Heat and Vivacity in Age is an excellent Composition for business. Young Men are fitter to invent than to judge, fitter for Execution then for Counsel, and fitter for new projects than for setled business. for the Experience of Age in things that fall within the compass of it, directeth them, but in new things abuseth them. The Errours of Young Men are the ruine of business; but the Errours of Aged Men amount but to this, that more might have been done or fooner. Toung Men in the conduct and mannage of Actions embrace more than they can hold; stir more than they can quiet, fly to the end without confideration of the means and degrees, pursue some few Principles which they have chanced upon abfurdly, care not to innovate, which draws unknown Inconveniencies. Use extream Remedies at first, and that which doubleth all Errours, will not acknowledge or retract them, like an unready Horse, that will neither Stop nor Turn. Men of Age object too much, consult too long, adventure too little, repent too! foon, and seldome drive business home to the full period, but content

tent themselves with a mediocrity of Succels. Certainly it is good to compound Em. ployments of both; for that will be good for the Present, because the vertues of either Age may correct the defects of both, & good for Succession, that Toung Men may be Learners, while Men in Age are actors. And laftly, good for Extern Accidents, because Authority followeth old Men, and Favor and Popularity Touth. But for the moral part perhaps Touth will have the preheminence, as Age hath for the politick. A certain Rabbin upon the Text, Tour Young Men shall see visions, and your Old Men shall dream dreams, inferreth, that Toung Menare admitted nearer to God than old, because Vision is a clearer Revelation And certainly the more a than a Dream. Man drinketh of the World, the more it intoxicateth; and Age doth profit rather in the powers of Understanding, than in the Vertues of the Will and Affections. There be some have an Over-early Ripenessintheir years, which fadeth betimes: These are first such as have brittle Wits, the Edge whereof is foon turned; such as was Hermogenes the Rhetorician, whose Books are exceeding Subtil, who afterwards waxed Stupid. A fecond fort is of those that have some natural Dispositions which have better grace in Touth than in

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speech, which becomes Touth well, but not age: So Tully saith of Hortensius, Idem manebat, neque idem decebat. The third is, of such as take too high a strain at the first, and are magnanimous more than Tract of years can uphold: As was scipio Affricanus, of whom Livy saith in effect, Ultima primis cedebant.

## Of Beauty.

#### XLIII.

7 Ertue is like a rich Stone, best plain set; and surely, Vertue is best in a Body that is comely, though not of delicate Features, and that hath rather Dignity of Presence, than Beauty of Aspect. Neither is it almost seen that very Beautiful Persons are otherwise of great Vertue, as if Nature were rather busie not to err, than in labor to produce Excellency; and therefore they prove accomplished, but not of great Spirit, and study rather Behavior than Vertue. But this holds not always, for Augustus Casar, Titus Vespasianus, Philip le Belle of France, Edward the Fourth of England, Alcibiades of Athens, Ismael the Sophy

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sophy of Persia, were all high and great Spirits, and yet the most Beautiful Men of their times. In Beauty, that of Favor is more than that of Colour; and that of decent and gracious Motion, more than that of Favor. That is the best part of Beauty which a Picture cannot express, no nor the first fight of the Life. There is no excellent Beauty that hath. not some strangeness in the proportion. A Man cannot tell, whether Apelles, or Albert Durer, were the more Trifler; whereof the one would make a Perfonage by Geometrical Proportions, the other by taking the best Parts out of divers Faces to make one excellent. Such Personages I think would please no body, but the Painter that made them. Not but I think a Painter may make a better Face than ever was, but he must do it by a kind of Felicity, (as a Musician that maketh an excellent Air in Musick) and not by Rule. A Man shall see Faces, that if you examine them part by part, you shall find never a good, and yet all together do well. If it be true, that the principal part of Beauty is in decent motion, certainly it is no marvel, though Persons in Years seem many times more amiable, Pulchrorum Autumnus Pulcher; for no Youth can be comely, but by pardon, and confidering the Touth, as to make up the comelines. Beauty

is as Summer-Fruits, which are easie to corrupt, and cannot last, and for the most part it makes a dissolute Touth, and an Age, a little out of countenance; but yet certainly again, if it light well, it maketh Vertues shine, and Vices blush.

# Of Deformity.

Eformed Persons are commonly even with Nature; for as Nature hath done ill by them, fo do they by Nature, being for the most part (as the Scripture faith ) Void of Natural Affection, and fo they have Revenge of Nature. Certainly, there is a consent between the body and the mind, and where Nature erreth in the one, the ventureth in the other; Vbi peccat in uno, periclitatur in altero. But because there is in Man an Election touching the Frame of his mind, and a Necessity in the Frame of his body, the Stars of of natural Inclination are sometimes obscured by the Sun of Discipline and Vertue: Therefore it is good to consider of Deformity, not as a Sign which is more deceivable, but as a Cause which seldom faileth of the Effect. Who oever hath any thing

thing fixed in his Person that doth induce Contempt, hath also a perpetual Spurin himself to rescue and deliver himself from Scorn. Therefore all Deformed Persons are extream bold. Frst, as in their own Defence, as being exposed to Scorn, butin process of Time, by a general Habit. Alfo it stirreth in them industry, and especially of this kind, to watch and observe the Weakness of others, that they may have somewhat to repay. Again, in their Superiours, it quencheth Jealousie towards them, as Persons that they think they may at pleasure despise; and it layeth their Competitours and Emulatours asleep, as never believing they should be in possibility of Advancement, till they see them in Possession; so that upon the matter, in a great Wit, Deformity is an advantage to Rifing. Kings in ancient times ( and at this present in some Countries ) were wont to put great Trust in Eunuchs; because they that are envious to all, are more obnoxious and officious towards one. But yet their Trust towards them hath rather been as to good Spials, and good whisperers, than good Magistrates and Officers. And much like is the Reason of Deformed Persons Still the ground is, they will if they be of Spirit, feek to free themselves from Scorn, which

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which must be either by Vertue or Malice; and therefore let it not be marvelled if sometimes they prove excellent Persons; is was Agesilaus, Zanger the Son of solyman, Esop, Gasca President of Peru, and socrates may go likewise amongst them, with others.

## Of Building.

### XLV.

Tonses are built to live in, and not to look on : Therefore let Use be preferred before Uniformity, except where both may be had. Leave the goodly Fabricks of Honses, for Beauty onely; to the Enchanted Palaces of the Poets, who build them with small Cost. He that builds a fair House upon an ill seat, committeth himself to Prison. Neither do I reckon it in ill seat onely where the Air is unwholeome, but likewise where the Air is unequal; As you shall see many fine seats let upon a knap of Ground, environed with higher Hills round about it, whereby the Heat of the Sun is pent in, and the Wind gathereth as in Troughs; so as YOU

you shall have, and that suddenly, as great Diversity of Heat and Cold, as if you dwelt in feveral Places. Neither is it ill Air onely that maketh an ill Seat, but ill Ways, ill Markets; and if you will confult with Momus, ill Neighbors. I speak not of any more: Want of Water, Want of Wood, Shade and Shelter, Want of Fruitfulness, and mixture of Grounds of several Natures, Want of Prospect, Want of level Grounds, Want of Places at some near Distance for Sports of Hunting, Hawking, and Races; Too near the Sea, too remote, having the Commodity of Navigable Rivers, of the Discommodity of their Overflowing ; Too far off from great Cities, which may hinder Business, or too near them which Lurcheth all Provisions, and maketh every thing dear: Where Man hath a great Living laid together, and where he is scanted. All which, as it is impossible perhaps to find together, To it is good to know them, and think of them, that a Man may take as many as he can; And if he have several Dwellings, that he fort them fo, that what he wanted in the One, he may find in the Other Lucultus answered Pompey well, who who he faw his Stately Galleries and Rooms fo large and lightfome in one of his Horfu. faid,

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faid, Surely an excellent Place for Summer, but hope do you in Winter? Lucullus answered, Why do you not think me as wife as some Fowl are, that ever change their abode towards the Winter?

To pass from the Seat to the House it self, we will do as Cicero doth in the Orators Art, who writes Books De Oratore, and a Book he entitles Orator; whereof the former delivers the Precepts of the Art, and the Latter the Persection. We will therefore describe a Princely Palace, making a brief model thereof. For it is strange to see now in Europe such Huge Buildings, as the Vatican, and Escarial, and some others be, and yet scarce a very fair Room in them.

First therefore I say you cannot have a perfect Palace, except you have two several Sides; a Side for the Banket, as is spoken of in the Book of Hester, and a side for the Houshold; the one for Feasts and Triumphs, and the other for Dwelling. I understand both these Sides to be not only Returns, but Parts of the Front, and to be uniform without, though severally Partitioned within, and to be on both Sides of a great and stately Tower in the midst of the Front, that as it were joyneth them together one either hand. I would have on the side of the Banket in front

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one onely Goodly Room above Stairs, of fome fourty foot high, and under it a Room for a Dreffing or Preparing Place at times of Triumphs. On the other Side. which is the Houshold Side, I wish it divided at the first into a Hall and a Chappel, (with a Partition between) both of good state and bigness, and those not to go all the length, but to have at the further enda Winter and a Summer Parler, both fair; and under these Rooms, a fair and large Celler sunk under Ground; and likewise some Privy Kitchins, with Butteries and Pantries, and the like. As for the Tower, I would have it two Stories, of eighteen foot high apiece above the two Wings, and goodly Leads upon the Top, railed with Statua's interposed, and the same Tower to be divided into Rooms, as shall be thought fit; the Stairs likewise to the upper Rooms, let them be upon a fair open Newel, and finely railed in with Images of Wood, cast into brass Colour, and a very fair Landing Place at the Top. But this to be, if you do not point any of the lower Rooms for a Dining Place of Servants, for otherwife you shall have the Servants Dinner after your own; for the steam of it will come up as in a Tunnel. And so much for the Front, onely I understand the Heighth of

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the first Stairs to be sixteen Foot which is

the Heighth of the Lower Room.

Beyond this Front is there to be a fair Court, but three fides of it of a far lower. Building than the Front. And in all the four Corners of that Court fair Stair-Cases, cast into Turrets on the outside, and not within the Row of Buildings themfelves. But those Towers are not to be of the height of the Front, but rather proportionable to the lower Building. Let the Court not be Paved, for that firiketh up a great Heat in Summer, and much Cold in Winter; but onely some Side-Alleys, with a Cross, and the Quarters to Graze being kept Shorn, but not too near Shorn. The Row of Return on the Banquet Side, let it be all Stately Galleries, in which Galleries. let there be three, or five fine Cupola's in the length of it, placed at equal distance, and fine Coloured Windows of several Works. On the Houshold Side, Chambers of Presence and ordinary Entertainments, with some Bed Chambers, and let all three Sides be a double House, without Thorow-Lights on the Sides, that you may have Rooms from the Sun, both for Fore-noon and After-noon. Cast it also, that you may have Rooms both for Summer and Winter, Shady for Summer, and

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and Warm for Winter. You shall have fometimes fair Houses so full of Glass, that one cannot tell where to become to be out of the Sun, or Cold: For Inbowed Windows I hold them of good use; (in Cities indeed Upright do better, in respect of the Uniformity towards the Street ) for they be pretty Retiring Places for Conference; and besides, they keep both the Wind and the Sun off: For that which would strike almost through the Room, doth scarce pass the Window. But let them be but few,

four in the Court on the Sides onely.

Beyond this Court let there be an Inward Court of the same Square and Heighth, which is to be environed with the Garden on all fides; and in the infide Cloiftered upon all sides; upon Decent and Beautiful Arches, as high as the first Story. On the Under Story towards the Garden, let it beturned to a Grotta, or place of Shade or Estivation; and onely have opening and Windows towards the Garden, and be level upon Floor, no whit funk under Ground, to avoid all Dampishness: And let there be a Fountain, or some fair Work of Statua's in the midst of this Court, and to be Pavedasthe other Court was. These Buildings to be for Privy Lodgings on both Sides, and the End for Privy Galleries: Whereof Whereof you must fore-see that one of them be for an tossimilary if the Prince or any special Person should be Sick, with Chambers, Bed Chambers, Anticamera, and Retumera, joyning to it : This upon the fecond Story. Upon the Ground story a fair Gallery, Open upon Pillars; and upon the third story likewise, an open Gattery upon Pillars, to take the Prospect and Freshness of the Garden. At both Corners of the further Side, by way of Return, let there be two Delicate or Rich Cabinets, daintily Paved, Richly Hanged, Glazed with Christalline Glass, and a Rich Cupola in the midft, and all other Elegancy that may be thought upon. In the Upper Gallery too I wish that there may be, if the Place will yield it, some Fountains running in divers Places from the Wall, with some fine Avoidances. And thus much for the model of the Palace; fave that you must have, before you come to. the Front, three Courts: and a Green Court Plain, with a Wall about it; a second Court of the same, but more Garnistred, with little Turrets, or father Embellishments upon the Wall; and a Third Court, to make a Square with the Front but not to be Built, nor yet Enclosed with Naked Wall, but Enclosed with Tarraffes, Leaded

sir Francis Bacon's Esfays

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Leaded aloft, and fairly Garnished on the three Sides; and Cloystered on the in-side with Pillars, and not with Arches below. As for offices, let them stand at distance with some Low Galleries, to pass from them to the Palace it self.

## Of Gardens.

## XLVI.

God Almighty first Planted a Garden; and indeed it is the purest of Humane pleasures. It is the greatest refreshment to the Spirits of Man; without which Buildings and Palaces are but Gross Handy-works. And a Man shall ever fee, that when Ages grow to Civility and Elegancy, Men come to Build Stately, Sooner than to Garden Finely: Asif Gardening were the greater Perfection. I do hold it in the Royal Ordering of Gardens, there ought to be Gardens for all the Moneths in the Tear, in which, severally, things of Beauty may be then in season. For December and January, and the latter part of November, you must take such things as are green all Winter; Holly, Ivy, Bays, Juni-per, Cypres Trees, Eugh, Pine-Apple Trees,

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ex Dy Trees, Fir-Trees, Rosemary, Lavender, Perriwinckle the White, the Purple, and the Blew, Germander, Flags, Orenge-Trees, Lemon-Trees, and Mirdes, if they be stoved, and sweet Marjoram warm fet. There followeth for the latter part of January, and February, the Mezerion Tree, which then Blossomes, Crocus Vernus, both the Yellow and the Gray, Prim-Roses, Anemones, the Early Tulippa, Hyacynthus Orientalis, Chamairis, Frettellaria. For March there comes Violets, specially the Single Blew, which are Earliest; the Yellow Daffadil, the Dazy, the Almond-Tree in Bloffome, the Peach-Tree in Blossome, the Cornelian-Tree in Bloffome, fweet Briar, In April follow, the double White Violet, the Wall-Flower, the Stock Gilly-Flower, the Couslip, Flower-de-Lices, and Lillies of all Natures, Rosemary-Flowers the Tulippa, the Double Piony, the Pale Daffadil, the French Hony-Suckle, the Cherry-Tree in Blossome, the Dammasin and Plum-Trees in Blossome, the White Thorn in Leaf, the Lelack-Tree. In May and June come Pinks of all forts, specially the Blush Pink, Roses of all kinds, except the Musk, which comes later, Hony Suckles Strawberries, Bugloss, Columbine,

bine, the French Marygold, Flos Africa nub. Cherry-Tree in Fruit, Ribes, Fig. in Fruit, Rasps, Vine-Flowers, Lavender in Flowers, the Sweet-Satyrian with the White Flower, Herba Muscaria, Liling Convallium, the Apple-Tree in Bloffon In July come Gilly-Flowers of all Varie ties, Mulk-Roses, the Lime-Tree in Blossom, Early Pears and Plums in Fruit. Ginnitings, Quadlings. In Angust come Plums of all forts in Fruit, Pears, April cocks, Barberies, Filbeards, Musk, Me lons, Monks-hoods of all Colours. September comes Grapes, Apples, Poppeis of all Colours, Peaches, Melo-Cotones Nectarines, Cornelians, Wardens, Quin ces. In October, and the beginning of No vember, come Services, Medlars, Bullifes Roses Out or Removed to come late, Hol lyokes, and fuch like. These particular are for the Climate of London: but my meaning is perceived, that you may have Ver Perpetuum, as the place affords.

And because the Breath of Flowers is far Sweeter in the Air, (where it comes and goes, like the Warbling of Musick) than in the Hand, therefore nothing is more fit for that Delight, than to know what be the Flowers and Plants that do best perfume the Air. Roses Damask and Red are

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Howers of their Smells, fo that you may walk by a whole Row of them, and find othing of their Sweetness; yea, though bein a Mornings Dew. Bayes likewife weld no Smell as they grow, Rolemary little, nor Sweet-Marjoram. That which above all others yields the sweetest smell in the Air, is the Violet, specially the White double Violet, which comes twice ayear, about the middle of April, and bout Bartholomem-tide. Next to that is the Mulk-Role, then the Strawberry Leaves dying with a most excellent Cordial Smell. Then the Flower of the Vines, it is a litthe Dust, like the Dust of a Bent, which grows upon the Cluster in the first comingforth. Then Sweet-Briar, then Wall-Flowers, which are very delightful to be Window. Then Pinks and Gilly-Flowers, specially the matted Pink, and Clove Gilly-Flower. Then the Flowers of the Lime-Tree. Then the Hony-Suckles, to they be somewhat afar off. Of Bean-Flowers? I speak not, because they are Field-Flowers. But those which persume the Air most delightfully, not passed by as the rest, but being Trodden upon and Grasbed, are three, that is, Burnet, Wildlime, and Water-Mints. Therefore you

the Pleasure when you walk or tread.

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For Gardens, (speaking of those which are indeed Prince-like, as we have done of Buildings ) the Contents ought, not well to be under Thirty Acres of Ground, and to be divided into three parts; a Green in the entrance, a Heath or Defart in the going forth, and the Main Garden in the midft besides Alleyes on both Sides. And I like well, that four Acres of Ground be Assigned to the Green, six to the Heath, four and four to either side, and twelve to the Main Garden. The Green hat two pleasures; the one, because nothing is more pleasant to the Eye then green Grass kept finely shorn; the other, be cause it will give you a fair Alley in the midft, by which you may go in front up on a Stately Hedge, which is to enclose the Garden. But because the Alley will be long, and in great Heat of the Year or Day, you ought not to buy the shadein the Garden, by going in the Sun through the Green; therefore you are of either Side the Green to plant a Covert Alley upon Carpenters Work, about twelve foot in Heighth, by which you may go in shade into the Garden. As for the making of Knots of Figures, with Divers Colours Earths, C

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earths, that they may lye under the Winlows of the House, on that Side which the Garden stands, they be but toys, you may he as good fights many times in Tarts. The Garden is best to be square, encompassed on all the four Sides with a Stately prehed Hedge: the Arches to be upon Pillars of Carpenters Work, of some ten foot high, and fix foot broad, and the faces between of the same Dimension with the Breadth of the Arch. Over the Arches let there be an Entire Hedge, of some four foot high, framed also upon Carpenters Work, and upon the Upper Hedge, over every Arch a little Turnet, with a Belly, mough to receive a Cage of Birds; and over every space between the Arches some other little Figure, with broad Plates of Round Coloured Glass gilt, for the sunto play upon. But this Hedge I intend to be raised upon a Bank, not steep, but gently slope, of some fix foot, set all with Flowers. Also I understand, that this square of the Garden, should not be the whole bredth of the Ground, but to leave on the either side Ground enough for diversity of side Alleys, unto which the two Covert Alleys of the Green may deliver you; but there must be no Alleys with Hedges at either end of this great Inclosure: not at the Higher End, for

for letting your prospect upon this fair Hedge from the Green; nor at the Further End, for letting your prospect from the the Hedge through the Arches upon the Heath.

For the ordering of the Ground within the Great Hedge, I leave it to Variety of Device, Advising nevertheless, that what foever form you cast it into; first it be not too busie, or full of Work; wherein I, for my part, do not like Images cut out in Juniper, or other Garden-stuffe, they be for Children. Little low Hedges, Roundlike Welts, with some pretty Pyramids, I like well: And in some places Fair Columns up on Frames of Carpenters Work. I would alfo have the Alleys spacious and fair. You may have closer Alleys upon the side Grounds but none in the Main Garden. I with also in the very middle a Fair Mount, with three Ascents and Alleys, enough for four to walk abreaft, which I would have to be perfect Circles, without any Bulwarks or Imbolments, and the mhole Mount to be thirty foot high, and some fine Banquet ing Hause, with some Chimneys neatly cast, and without too much Glaß.

For Fountains, they are a great Beauty and Refreshment, but Pools marrall, and make the Garden unwholesome, and full

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Of Gardens:

of Flies and Frogs. Fountains I intend to be of two Natures, the one that sprinkleth or Spouteth Water, the other a Fair Receipt of Water, of some thirty or forty foot square, but without Fish, or Slime, or Mud. For the first, the Ornaments of Images Gilt, or of Marble, which are in use, do well; but the main matter is, so to convey the Water, as it never stay, either in the Bowls, or in the Ciftern, that the Water be never by rost Discoloured, Green or Red, or the like ; or gather any Mossines or Putrefaction. Befides that, it is to be cleanfed every day by the hand; also some steps up to it, and some Fine Pavement about it, doth well. As for the other kind of Fountain, which we may call a Bathing-Pool, it may admit much Curiofity and Beauty, wherewith we will not trouble our felves; as that the bottom be finely paved, and with Images, the fides likewise; and withal Embellished with coloured Glass, and such things of Lustres Encompassed also with fine Rails of low Statues. But the main point is the same, which we mentioned in the former kind of Fountain, which is, that the Water be in Perpetual Motion, Fed by a Water higher than the Pool, and delivered into it by fair spouts, and then discharged away under Ground by some Equality of Bores, that it stay little 0.2

tle. And for fine Devices of Arching Water without spilling, and making it rise in several Forms (of Feathers, Drinking Glasses, Canopies, and the like,) they be pretty things to look on, but nothing to Health and Sweetness.

For the Health, which was the third part of our Plot, I wish it to be framed, as much as may be, to a Natural Wildness. Trees ! would have none in it, but some Thickets, made only of Sweet-Briar, and Hony-Suckle, and some Wild-Vine amongst; and the Ground set with Violets, Stramberries and Primrofes: for these are Sweet, and profper in the Shade. And these to be in the Heath, here and there, not in any order.

I like also little Heaps, in the Nature of Mole-Hills (such as are in Wild-Heaths) to be fet, some with Wild-Thyme, some with Pinks, some with Germander, that gives a good flower to the Eye; some with Pe riwinckle, some with Violets, some with Strawberries, some with Couslips, some with Daifies, some with Red-Roses, some with Lilium Convallium, fome with Sweet-Williams Red, some with Bears-foot, and the like Low Flowers, being withall Sweet and Sightly. Part of which Heaps, to be with Standards, of little Bushes, prickt upon their top, and part without; the standards

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(but here and there, because of the smell of their blossome) Red-Currans, Gooseberries, Rosemary, Bayes, Sweet-Briar, and such like. But these standards to be kept with Cutting, that they grow not out of Course.

For the side Grounds, you are to fit them with Variety of Alleys, Private, to give a full shade, some of them, wheresoever the Sun be You are to frame some of them. likewise for shelter, that when the Wind blows sharp, you may walk as in a Gallery. And those Alleys must be likewise hedged at both ends, to keep out the Wind, and these Closer Alleys must be ever finely Gravelled, and no Grass, because of going wet. Inmany of these Alleys likewise, you are to fet Fruit Trees of all forts; as well upon the Walls, as in Ranges. And this would be generally observed, that the Borders wherein you plant your Fruit-Trees, be fair and Large, and Low, and not steep, and fet with Fine Flowers, but thin and sparingly, lest they deceive the Trees. At the End of both the side Grounds, I would have a Mount of some pretty Height, leaving the Wall of the Enclosure breast high, to look abroad into the fields.

For the Main Garden, I do not deny, but

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there should besome sair Alleys, ranged on both Sides with Fruit-Trees, and some pretty Tusts of Fruit Trees, and Arbors with sents, set in some decent Order; but these to be by no means set too thick; but to seave the Main Garden so, as it be not close, but the Airopen and free; for as for shade I would have you rest upon the Alleys of the side Grounds, there to walk, if you be disposed, in the Heat of the Year or Day; but to make account, that the Main Garden is for the more Temperate parts of the Year; and in the Heat of Summer, for the Morning, and the Evening, or Overcast Dayes.

For Aviaries, I like them not, except they be of that Largeness, as they may be Turfed, and have Living Plants and Bufber fet in them, that the Birds may have more fcope, and natural Neaffling, and that no Foulness appear in the Floor of the Aviary. So I have made a Plat-form of a Princely Garden, partly by Precept, partly by Drawing, not a Model, but some general Lines of it, and in this I have spared for no Cost But it is nothing, for Great Princes, that for the most part taking Advice with Workmen, with no less Cost, set their things to gether, and sometimes add statua's and fuch things, for State and Magnificente, but

but nothing to the true, pleasure of a

## Of Negotiating.

#### XLVII.

T is generally better to deal by Speech, than by Letter; and by the mediation of a Third, than by a mans Self. Letters are good, when a man would draw an Anfwer by Letter back again; or when it may ferve for a mans Justification afterwards to produce his own Letter, or where it may be Danger to be interrupted or heard by pieces. To Deal in Person is good, when a mans face breedeth Regard, as commonly with Inferiours; or in tender Cales, where a mans Eye, upon the Countenance of him with whom he speaketh, may give him a Direction how far to go: And generally where a man will reserve to himself liberty either to Disavow, or to Expound. In choice of Instruments, it is better to choose men of a plainer sort that are like to do that is committed to them, and to report back again faithfully the fuccess, than those that are Cunning to contrive out of

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other mens Bulmels fomewhat to grace themselves, and will help the matter in Red port for Satisfaction Sake. Use also such Persons as affect the business wherein they are imployed, for that quickneth much; and such as are fit for the matter. As bold men for Expostalation, fair spoken men for Perswasion, crafty men for Enquiry and Observation, froward and absurd men for bufinels that doth not well bear out it felfi Use also such as have been lucky, and prevailed before in things wherein you have employed them, for that breeds Confidefice and they will strive to maintain their Prescription. It is better to sound a Person with whom one Deal's afar off, than to fall upon the point at first ; except you mean to furprize him by some short Question. It is better Dealing with men in Appetite, than with those that are where they would be. If a man Deal with another upon Conditions, the Start of first Performance is all, which a man cannot reasonably Demand, except either the nature of the thing be fuch which must go before; or elfe a man can perswade the other Party that he shall ftill need him in fome other thing; or elfe that he be counted the honester man, All Practife is to Discover, or to Work: Men Difcover themselves in Trust, in Passion, at unawares, awares, and of necessity, when they would have followhat done, and cannot find an apt Pretexto If you would Work any man, you must either know his nature and Calhions. and for lead him s' or his Ends, and forperfwade him; or his Weakness and Disacvantages and fo aw him; or those that have Interest in him, and to govern him. In Dealing with cunning Persons welmust ever confider their Ends to interpret their Speeches; and it is good to fay dittle to them, and that which they least look for. In all Negotiations of Difficulty a man may not look to fow and reap at once, but must prepare bufinels, and to ripen it by Degrees, pinis ; wind

## Of Followers and Friends.

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Coffly Follower are not to be liked, lest while a man maketh his Trainlonger, he makes his Wings shorter. I reckon to be coffly not them alone which charge the Purfe, but which are Wearifomorand Importune in Suits. Ordinary Followers ought to challenge no higher Conditions than P. 2 Countenance

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Countenance, Recommendation, and Protection from Wrongs. Factious Followers are worse to be liked, which follow not upon Affection to him with whom they range themselves, but upon Discontentment conceived against some other; where upon commonly ensueth, that ill Intelligence, that we many times fee between great Personages. Likewise glorious Followers who make themselves as Trumpen of Commendation of those that follow, are full of Inconvenience; for they tains business through want of Secrecy, and they export Honour from a Man, and make him a return in Envy. There is a kindof Followers likewise which are dangerous, being indeed Espials; which enquire the fecrets of the House, and bear Tales of them to others; yet fuch men, many times, are in great favour ; for they are officious, and commonly exchange Tales. the Following by certain Estates of men, answerable to that which a great Person himself professeth, (as of Souldiers to him that hath been employed in the Wars, and the like) hath ever been a thing Civil, and well taken even in Monarchies ; fo it be without too much pomp of popularity. But the most Honorable kind of Following, is to be followed, as one that apprehendeth to advance

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And

vance Vertue and Desert in all sorts of Perfons. And yet where there is no eminent Odds in Sufficiency, it is better to take with the more Passable, than with the more Able. And besides, to speak Truth, in base times Active men are of moreuse than Vertuous. It is true, that in Government it is good to use men of one Rank equally; for to countenance some extraordinarily, is to make them infolent, and the rest discontent, because they may claim a. But contrariwite, in favour to use men with much Difference and Election, is good; for it maketh the Persons preferred more thankfull, and the rest more officious, because all is of favor. It is good discretion not to make too much of any man at the first; because one cannot hold out that proportion. To be governed ( as we call it ) by one, is not lafe; for it shews Softness, and gives a freedom to Scandal and Difreputation; for those that would not censure or speak ill of a man immediately, will talk more boldly of those that are so great with them, and thereby wound their Honor, yet to be diffracted with many is worse; for it makes men to be of the last Impression, and full of Change. To take advice of some few Friends is ever Honorable ; for Looks ers on, many times, see more than Gamesters,

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and the Vale best discovereth the Hill. There Mis is little Friendship in the World, and least of all between Equals, which was wont to be magnified. That that is, is between Superiour and Inferiour, whose Fortunes may comprehend the one the other.

## Of Suitors.

#### XLIX.

Any ill matters and projects are un-VI dertaken, and private Suits do putrifie the publick Good. Many good matters are undertaken with bad minds I mean not onely corrupt minds, but crafty minds that intend not Performance. Some embrace Suits which never mean to deal effectually in them; but if they fee there may be life in the matter by some other mean, they will be content to win a Thank, or take a second Reward, or at least to make use in the mean time of the Suitors Hopes. Some take hold of Suits onely for an Occafion to cross some other; or to make an information, whereof they could not otherwise have apt Pretext, without care what become of the suit when that Turn is ferved; or generally, to make other mens business mlines a kind of Entertainment to bring their own. Nay, some underrake swits with a full purpose to let them fall, to the aid, to graffie the adverse Party or Competitour. Surely there is in some sort a Right in every Suit; either a Right of Equity, if it be a suit of Controversie; or Right of Defert, if it be a suit of Petition. If Affection lead a man to favour the Wrong Side in Justice, let him rather use Me Countenance to compound the Matter, than to carry it. If Affection lead a manto avour the less Worthy in Desert, let him do it without Depraying or Disabling the better Deserver. In Suits which a man doth not well understand, it is good to refer them to some Friend of Trust and Judgment, that may report, whether he may deal inthem with Honour; but let him choose well his Referendaries, for else he may be led by the Nose. suitors are so distasted with Delays and Abuses, that plain dealing in denying to deal in suits at first, and reporting the success barely, and in Challenging no more Thanks then one hath deferved, is grown not only Honorable, but alfo Gracious. In suits of Favour, the first Coming ought to take little Place; fo far forth Confideration may be had of his trust, that if intelligence of the Matter, could not

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not otherwise have been had, but by him Advantage be not taken of the Note, but the Party left to his other means, and in fome fort Recompenced for his Discovery To be ignorant of the Value of a sun is simplicity; as well as to be ignorant of the Right thereof, is want of Confcience. Secrecy in Snits is a great mean of Obtaining; for voycing them to be in forwardness, may discourage some kind of suitors; but doth Quicken and Awake Others; but Timing of the Suit is the principal. Timing, I say not onely in respect of the Person that should grant it, but in respect of those which are like to Cross it. Let a man in the choice of his mean, rather choose the Fittest mean, than the Greatest mean; and rather them that deal in certain Things, than those that are General The Reparation of a Denial, is some times Equal to the first Grant; if a man thew himself, neither dejected, nor difcontented: Iniquum petas, ut Aguum feras; is a good rule, where a man hath strength of Favour: But otherwise a man were better rise in his Suit; for he that would have ventured at first to have lost the Suiter, will not in the Conclusion lose both the suitor, and his own former favour, Nothing 100

Nothing is thought to easie a request to a nest Person, as his Letter; and yet, if it is not indigood Gause, it is somuch out of his Reputation. There are no worse Instruments than these general Contrivers of some of for they are but a kind of poyson and infection to publick proceedings.

## Of Studies.

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Quidies serve for Delight, for Ornament, and for Ability. Their cheif use for Delight, is in Privateness and Retiring; for Ornament, is in Discourse 3/ and for Ability, is in the Judgment and Disposition of Bulinels. For expert Men can execute, and perhaps judge of particulars one by one; but the general Counsels, and the Plots and Marshalling of Affairs come best from those that are Learned. To spend too much time in Studies, is Sloth; to use them too much for Ornament, is Affectation; tomake Judgment wholly by their Rules, is the Humor of a Scholar. They perfect Nature, and are perfected by Experience; for Natural Abilities are like Natural Plants, that need Proyning by study, and Studies

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studies themselves do give forth Direct ons too much at large, except they be bounded in by experience. Crafty men ton temn Stiedies, Simple men admire them and Wife men use them : For they dend not their own use, but that is a Wisdom without them, and above them, won by Observation. Read not to Contradict and Confute nor to believe and take for granted, norto find Talk and Discourse, but to weigh and confider. Some Books are tobe tasted, others to be swallowed, and some few to be chewed and digested; that is, fome Books are to be read onely in parts; others to be read, but not curioully 30 and some few to be read wholly, and with Diligence and Attention. Some Books also may be read by Deputy, and Extracts made of them by others: But that would be onely in the less important Arguments, and the meaner Sort of Books, elle distilled Books are like common distilled Waters, stally things. Reading maketh a Full man ; Conference a Ready man; and Writing an Exact man. And therefore, if a Man Write little, he had need have a great Memory! if he Confer little, he had need have a prefent Wit; and if he Read little, he had need have much Cunning to feem to know that he doth not. Histories make men Wile, Poets

roets Witty, the Mathematicks Subtil, Nemid Philosophy Deep, Moral Grave, Logick and Rhetorick able to Contend Abeunt suidia in Mores 3 Nay, there is no Stand or Impediment in the Wit, mbutamay be: wrought out by fit studies . Like as Difeafer of the Body may have appropriate Biercifes. Bowling is good for the Stone and Reins, Shooting for the Lungs and Breft, Gentle Walking for the Stomack, Riding for the Headyand the like. So if a Mans Wit be Wandring, lethim study the Mathematicks of for in Demonstrations, if his Wir be called away never fo dittle, he must begin again of his Withe not apt to diftinguish or find differences, let him study the schoolmen; forthey are 67 mini fectores. If he be not apt to beat overiMatters, and to callup one thing to prove and illustrate another, det himstady the Lamyers Cafes ; forevery Defect of the Mind may have a guilled, the remaining Subsquass Richard the Jawion between Lucullus, and thereft

of the Nobles of the Senate (which they called by the against the senate of the senate

Any have an Opinion not Wife;
That for a Prince to govern his
Estate, or for a great Person to govern his
Proceedings,

Proceedings, according to the respect of Fallians, is a principal part of Policy whereas contrariwile, the cheifest Wildom is, either in ordering those things which are General, and wherein Men of feveral Factions do neverthelessagrees or in deale ing with correspondence to particular porfons one by one. But I fay not, that the confideration of Factions is to be neglef. ed. Mean Men in their Riling mustadhere, but great Menthat have Strength in them felves, were better to maintain themselves Indifferent and Neutral: Yet even in he ginners to adhere formoderately, as he he a Man of the one Faction; which is not paffable with the other, commonly gives best way, The Lower and Weaker Falling is the firmer in Conjudction; and it is of ten feen, bhat a few that are Stiff, do tim out a greater number that are more Mode. rate. When one of the Fasions is extin guished, the remaining Subdivided to A the Faction between Luculus, and the rest of the Nobles of the Senate (which they called Optimates) held out a while against the Faction of Pompey and Casar 3 but when the Senates Authority was pulled down, Gefer and Pompey Coon after brake The Faction or Party of Autonius, and Oda vianus Cefar, against Brutue and Caffine, held

out likewife for a time : But when Brusse and Cassim were overthrown , then land fer Antonius and Odavianus brake and Subdivided. These examples are of Wars, but the same holdesh in private Fastions: And therefore those that are seconds in Factions, do many times, when the Faction Subdivideth, prove Principals; but many times also they prove Cyphers and cashier'd. For many a Mans strength is in opposition, and when that faileth, he groweth out of use. It is commonly seen, that Men once placed, take in with the contrary Faction to that, by which they enter, thinking belike that they have their first Sure, and now are ready for a new Purchase. The Traitor in Faction lightly goeth away with it; for when Matters have stuck long in Ballancing, the winning of some one Man casteth them, and he getteth all the thanks. The even Carriage between two Factions, proceedeth not always of Moderation, but of a Trueness to a Mans self, with end to make use of both. Certainly in Italy, they hold italittle suspect in Popes, when they have often in their mouth Padre commune, and take it to be a Sign of one that meaneth to refer all to the greatness of his own House. Kings had need beware, how they fide themselves; and make themselves as of a Fattion

Faction or Party ; for Leagues within the State are ever pernicious to Monarchies; for they raile an Obligation, Paramount to Obligation of Soveraignty, and make the King, Tanguam unus ex nobis 3 as was to befeen in the League of France When Faction ons are carried too high, and too violently it is a fign of Weakness in Princes, and much to the prejudice both of their Authority and Business. The motions of Fath ons under Kings, ought to be like the thos tions (as the Astronomers speak) of the In ferior Orbs, which may have their proper motions, but yet still are quietly carried by the higher motion of Primum Mobile. ere ready for a new l-preparent fire draiter

# Of Ceremonies and Respests

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TE that is onely Real, had need have exceeding great parts of Vertue; as the Stone had need to be Rich, that is set without Foil. But if a Man mark it well, it is in praise and commendation of Men as it is in Gettings and Gains: For the Proverb is true, That light Gains makes heavy Purses; for light Gains come thick, where

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sgreat come but now and then. So it is true, that small Matters win great Commendation, because they are continually in use, and in note; whereras the occasion of any great Vertue cometh but on Festivals. Therefore it doth much add to a mans Reputation, and is, (as Queen Isabella aid ) Like perpetual Letters Commendatory, to have good Forms, To attain them, it almost sufficeth not to despise them; for so halla man observe them in others: And let him trust himself with the rest. For if he abour too much to express them, he shall lose their Grace, which is to be Natural and Unaffected. Some mens Behaviour is like a Verse, wherein every Syllable is measured. How can a man comprehend great Matters, that breaketh his mind too much to small Observations? Not to use ceremonies at all, is to teach others norto methemagain; and so diminisheth Respect to himself: Especially, they be not to be omitted to Strangers, and formal Natures: But the Dwelling upon them, and Exalting them above the Moon, is not only tedious, but doth diminish the Faith and Credit of him that speaks. And certainly, there is a kind of conveying of Effectual and Imprinting Passions amongst Complements, which is of fingular use, if a man can hit upon

upon it. Amongst a mans Peers, a man · shall be sure of Familiarity; And therefore it is good a little to keep State. Amongst a mans Inferiors, one shall be sure of Reverence; and therefore it is good a litte to be familiar. He that is too much in any thing, fo that he giveth another occafion of Society, maketh himself cheap. To apply ones self to others is good, so it be with Demonstration, that a man doth it upon Regard, and not upon Facility. It is a good Precept generally in Seconding another, yet to add somewhat of ones own: As if you would grant his Opinion, let it be with some Distinction; if you will follow his Motion, let be it with Condition; if you allow his Counsel, let it be with alleaging further Reason. Men had need beware, how they be too perfect in Complements: for be they never so sufficient otherwise, their Envyers will be sure to give them that Attribute, to the Disadvantage of their greater Vertues. It is loss also in business, to be too full of Respects, or to be too curious in observing Times and Opportunities. Solomon faith, He that considereth the Wind shall not some, and he that looketh to the Clouds shall not Reap. A wife man will make more Oppertunities than he finds. Mens Behaviour should be like

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like their Apparel, not too Strait, or point Device, but free for Exercise or Motion,

### Of Praise

#### LIII.

Raise is the Reflection of Vertue, but it is as the Glass or Body which giveth the Reflection. If it be from the common People, it is commonly False and Naught, and rather followeth Vain Persons than Vertuous. For the common People underfland not many excellent Vertues: The lowest Vertues draw Praise from them, the middle Vertues work in them Astonishment or Admiration, but of the highest Vertues they have no Sense or Perceiving at all but shews and species vertutibus similes ferve best with them. Certainly Fame is like a River, that beareth up things Light, and Swoln, and drowns things Weighty and Solid: But if Persons of Quality. and Judgement concurre, then it is, (as. the Scripture faith) Nomen bonum instar unguenti fragrantis. It filleth all round about, and will not easily away: For the Odours of Oyntments are more durable. than

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than those of Flowres. There be so many false points of Praise that a man may justly hold it a Suspect. Some Praises proceed meerly of Flattery, and if he be an ordinary Flatterer, he will have certain common Attributes, which may serve every man: If he be a cunning Flatterer, he will follow the Arch Flatterer, which is a mans felf: And wherein a man thinketh best of himself, therein the Flatterer will uphold him most; but if he be an impudent Flatterer, look wherein a man is Conscious to himself that he is most Defective and is most out of Countenace in himself, that will the Flatterer Entitle him to perforce, spreta Conscientia. Some Praises come of good wilhes and Respects, which is a form due in Civility to Kings and great Persons, Landando precipere, when by telling men what they are, they represent to them what they should be. Some men are praised malicioufly to their Hurt, thereby to ffir Envy and Jealousse towards them, Pessimum genus inimicorum landantium, insomuch as it was a Proverb amongst the Grecians; that He that was praised to his Hurt should have a push rise upon his Nose; as we say, That a a Blifter will rife upon ones Tongue that tells a Lye. Certainly moderate Praise, used with Opportunity, and not Vulgar, is that

that which doth the good. Solomon faith Hethat praiseth his Friend aloud, Rising Early, it shall be to bim no better than a Curse. Too much magnifying of Man or Matter, doth irritate Contradiction, and procure Envy and Scorn, To Praise a mans self cannot be Decent, except it be in rare Cases; but to Praise a mans Office or Profession, he may do it with good Grace, and with a kind of Magnanimity. The Cardinals of Room, which are Theologues, and Fryars, and School-men, have a Phrase of notable Contempt and Scorn towards Civil business: For they call all Temporal business, of Wars, Embassages Judicature, and other Employments, Shirrerie, which is Under-Sheriffries, as if they were but Matters for Under-Sheriffs and Catchpoles: though many times those Under-Sherifferies do more good than their High Speculations. Saint Paul, when he boasts of himself, he doth oft interlace; Ispeak like a Fool; but speaking of his Calling, he saith, Magnificabo Apstolatum meum.

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## Of Vain Glory.

#### LIV.

T was prettily devised of Asop, The Fly Sate upon the Axletree of the Chariot-Wheel, and said, What a Dust do I raise? So are there some Vain Persons, that whatfoever goeth alone, or moveth upon greater Means, if they have never so little Hand in it, they think it is they that carry it, They that are Glorious, must needs be Factions; for all Bravery stands upon Comparisons. They must needs be Violent, to make good their own Vaunts. Neither can they be secret, and therefore not Effectual; but according to the French Proverb, Beaucoup de Bruit, peu de Fruit; Much Bruit, little Fruit. Yet certainly there is use of this Quality in Civil Affairs. Where there is an Opinion and Fame to be created, either of Vertue or Greatness, these men are good Trumpetters. Again, as Titus Livim noteth in the case of Antiochus, and the Atolians, There are sometimes great Effects of Cros Lies: As if aMan that Negotiates between two Princes, to draw them to joyn in a War against the third, doth extol the Forces of either of them above measure,

the one to the other: And sometimes he that deals between Man and Man, raiseth his own Credit with both, by pretending greater Interest than he hath in either. And in these and the like Kinds, it often falls out, that somewhat is produced of Nothing: For Lies are sufficient to breed Opinion, and Opinion brings on Substance. In Military Commanders and Soldiers, Vain Glory is an Effential Point: For as Iron sharpens Iron, so by Glory one Courage sharpneth another. In Cases of great Enterprise, upon Charge and Adventure, a Composition of Glorious Natures doth put Life into Business; and those that are of Solid and Sober Natures have more of the Ballast than of the Sail. In Fame of Learning the Flight will be flow, without some Feathers of Ostentation. Qui de contemnenda Gloria Libros scribunt, Nomen suum inscribunt. Socrates, Aristotle, Galen were Men full of Ostentation. Certainly Vain Glory helpeth to perpetuate a Mans memory's and Vertue was never so beholding to Humane Nature, as it received his due at the Second Hand. Neither had the Fame of Cicero, Seneca, Plinius Secundus born her Age so well, if it had not been joyned with some Vanity in themselves; like unto Varnish, that makes Seelings not onely Shine, 232 Sir Francis Bacon's Essays

Shine, but Last. But all this while, when I speak of Vain Glory, I mean not of that property that Tacitus doth attribute to Mucianus, Omnium que dixerat, feceratque, Arte quadam Oftentator: For that pro-ceeds not of Vanity, but of Natural Magnanimity and Difcretion: And in some Persons, is not onely Comely, but Gracious. For Excusations, Cessions, Modesty it felf well Governed, are but Arts of Oftentation. And amongst those Arts, there is none better than that which Plinius Secundus speaketh of, which is to be liberal of Praise and Commendation to others, in that wherein a Mans self hath any Perfection. For, faith Tliny very wittily, In commending another, you do your self. Right: For be that you commend, is either Superior to you, inthat you commend, or Inferior. If he be Inferior, if he be to be commended, you much more: If he be Superior, if he be not to be commended, you much less Glorion. Men are the Scorn of Wise Men, the Admiration of Fools, the Idols of Parafites, and the Slaves of their own Vaunts.

### Of Honor and Reputation.

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#### LV.

"He Winning of Honor is but the Revealing of a Mans Vertue and Worth without Disadvantage. For some in their Actions do Woo and Affect Honor and Reputation; which fort of Men are commonly much talked of, but inwardly little admired. And some, contrariwise, darken their Vertue in the shew of it, so as they be undervalued in Opinion. If a man perform that which hath not been attempted before, or attempted and given over, or hath been atchieved, but not with fo good Circumstance, he shall purchase more Honor, than by effecting a matter of greater Difficulty or Vertue, wherein he is but a follower. If a man fo temper his Actions, as in some one of them he doth content every Faction or Combination of People, the Mufick will be the fuller. A Man is an ill Husband of his Honor that entreth into any Action, the Failing wherein may difgrace him more, than the carrying of it through can Honor him. Honor that is gained and broken upon another, hath the quickest Reflection, like Diamonds cut with

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with Fascets. And therefore let a Man contend to excel any Competitors of his in Honor, in Out-shooting them, if he can, in their own Bow. Discreet Followers and Servants help much to Reputation: Omnie Fama à Domesticis emanat. Envy, which's the Canker of Honor, is best extinguished by declaring a mans felf in his Ends, rather to feek Merit than Fame; and by attributing a Mans Successes, rather to Divine Providence and Felicity, than to his own Vertue or Policy. The true marshalling of the Degrees of Soveraign Honor, are these. In the first place are, Conditores Imperiorum, Founders of States and Commonwealths fuch as were Romulus, Cyrus, Cafar, Ottoman, Ismael. In the second place are, Legislatores, Law-givers; which are also called Second Founders, or Perpetui Principes, because they govern by their Ordinances after they are gone; fuch were Lycurgus, Solon, Justinian, Edgar, Alphonsus of Castile the Wife, that made the siete Patridas. In the third place are Liberatores or Salvatores; such as compound the long miseries of Civil Wars, or deliver their Countreys from Servitude of Strangers or Tyrants; as Augustus Casar, Vespasianus, Aurelianus, Theodoricus, King Henry the Seventh of

England, King Henry the Fourth of France

in the fourth place are Propagatores, or Projugnatores Imperii; such as in Honorable Wars enlarge their Territories, or make noble defence against Invaders. And in the last place are Patres Patrie, which Reign justly, and make the times good wherein they live. Both which last Kinds need no Examples, they are in fuch number. Degrees of Honor in Subjects are: First, Participes Curarum, those upon whom Princes do discharge the greatest Weight of their Affairs, their Right Hands as we call them. The next are Duces Belli, Great teaders, such as are Princes Lieutenants, and do them notable Services in the Wars. The third are Gratiosi, Favorites, such as need not this scantling, to be Solace to the Soveraign, and Harmless to the People. And the fourth Negotiis Pares, such as have great places under Princes, and execute their places with sufficiency. There is an Honor likewise which may be ranked amongst the Greatest, which hapneth rarely, that is, of fuch as sacrifice themselves to Death or Danger for the Good of their Countrey; as was M. Regulus, and the two Decii.

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## Of Judicature.

#### LVI.se agaiV.

Tudges ought to remember, that their Office is Jus dicere, and not Jus dare; To Interpret Law, and not to Make Law, or Give Law. Else will it be like the Authority claimed by the Church of Rome, which under pretext of Exposition of Scripture, doth not stick to Add and Alter, and to pronounce that which they do not find; and by Shew of Antiquity to introduce Novelty. Judges ought to be more Learned than Witty, more Reverend than Plaufible, and more Advised than Confident. Above all things Integrity is their Portion and proper Vertue: Cursed (saith the Law) is be that removeth the Land Mark. The Miflayer of a Meer Stone is to blame; but it is the Unjust Judge that is the Capital Remover of Land Marks, when he defineth amis of Lands and Property. One foul Sentence doth more hurt than many foul Examples; for these do but corrupt the Stream, the other corrupteth the Fountain. So saith Solomon, Fons turbatus, O Vena corrupta, est Justus cadens in causa sua coram Adversario. The Office of Judges may

may have reference unto the Parties that fue unto the Advocates that plead, unto the clerks and Ministers of Justice underneath them, and to the Soveraign or State above them.

First, For the Causes or Parties that sue. There be (faith the Scripture ) that turn Indement into Wormwood; And furely there be also that turn it into Vinegar ; for Injustice maketh it bitter, and Delays make it four. The Principal Duty of a Judge is to suppress force and fraud, whereof force is the more pernicious when it is Open, and fraud when it is Close and Disguised. Add thereto Contentious Suits, which ought to be spewed out as the Surfet of Courts. A Judge ought to prepare his Way to a Just Sentence, as God useth to prepare his Way by Raising Valleys, and Taking down Hills: So when there appeareth on either fide an high Hand, Violent Profecution, cunning Advantages taken, Combination, Power, Great Counsel, then is the Vertue of a Judge feen, to make Inequality Equal, that he may plant his Judgement as upon an even Ground. Qui fortiter emungit, elicit sanguinem; and where the Wine-Press is hard wrought, it yeilds a harfn Wine that taftes of the Grape-Stone. Judges must beware of hard Constructions, and

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and strained Inferences; for there is no worse Torture, than the Torture of Laws, specially, in case of Laws penal; they ought to have care, that that which was meant for Terror, be not turned into Rigor, and that they bring not upon the people that Shower whereof the Scripture speaketh, Pluet super eos Laqueos: for penal Laws pressed are a Shower of Snares upon the people. Therefore let Penal Laws, if they have been Sleepers of long, or if they be grown unfit for the present Time, be by wise Judges confined in the Execution, Judicis Officium est, ut Res ita Tempora Rerum, &c. In Causes of Life and Death, Judges ought (as far as the Law permitteth) in Justice to remember Mercy; and to cast a severe Eye upon the Example, but a merciful Eye upon the Person, 184219

Secondly, For the Advocates and Counsel that plead; Patience and Gravity of Hearing is an Essential part of Justice, and an over-speaking Judge is no well-tuned Cymbal. It is no Grace to a Judge, first to find that which he might have heard in due time from the Bar, or to shew Quickness of Conceit in Cutting off Evidence or Counsel too short, or to prevent Informations by Questions though pertinent. The parts

(Of Judicarure, 116

parts of a Judge in Hearing are four: To direct the Evidence; To moderate Length, Repetition, or Impertinency of Speech. To Recapitulate, Select, and Collate the material Points of that which hath been faid; And to give the Rule or Sentence. Whatfoever is above these, is too much; and proceedeth either of Glory and Willinguels to Speak, or of Impatience to Hear, or of Shortness of Memory, or of want of a Stayed and Equal Attention. It is a strange thing to see, that the boldness of Advocates should prevail with Judges; whereas they should imitate God in whose Seat they fit, who represset b the Presumtuous, and givetb Grace to the Modest. But it is more strange, that Judges should have noted Favorites; which cannot but cause multiplication of Fees, and suspicion of By-ways, There is due from the Judge to the Advocate some Commendation and Gracing, where Canfes are well Handled, and fair Pleaded; especially towards the Side which obtaineth not; For that upholds in the Client the Reputation of his Counsel, and beat down in him the Conceit of his Cause. There is likewise due to the Publick a Civil Reprehension of Advocates, where there appeareth Cunning Counsel, Gross Neglect, Slight Information, Indiscreet Pressing, or SET PRINCES SACOR'S Ellays

an Over-bold Defence. And let not the Counsel at the Bar chop with the Judge, nor wind himself into the Handling of the Cause anew, after the Judge hath declared his Sentence: But on the other side, let not the Judge meet the Cause half way, nor give occasion to the Party to say, His

Comfelor Proofs were not heard.

Thirdly, For that that concerns Clark and Ministers. The Place of Justice is an Hallowed Place; and therefore not only the Bench, but the Foot-pace, and Precincis, and Purprise thereof ought to be preserved without Scandal and Corruption. For certainly Grapes (as the Scripture faith ) will not be gathered of Thorns or Thifles ; neither can Justice yield her Fruit with Sweetness amongst the Briars and Brambles of Catching and Poling Clerks and Ministers. The Attendance of Courts is subject to four bad Instruments: First, Certain Persons that are Sowers of Suits which make the Court Swell, and the Country pine. The second fort is, Of those that engage Courts in Quarrels of Jurisdiction, and are not truly Amici Curie, but Parafiti Curie, in puffing a Court up beyond her bounds, for their own Scraps and Advantage. The third fort is, Of thele that may be accounted the Left Hands of Courts

Of granded birth

Courts; Persons that are full of Nimble and Sinister Tricks and Shifts whereby they pervert the plain and direct Courses of Courts, and bring Justice into Oblique Lines and Labyrinths, And the fourth is, The Poler and Exacter of Fees, which justifies the common Resemblance of the Courts of Justice to the Bush, whereunto while the sheep slies for Defence in Weather, he is sure to lose part of his Fleece. On the other side, an Ancient Clerk, Skilfull in Presidents, Wary in Proceeding, and understanding

in the Business of the Court, is an excellent Finger of a Court, and doth many times point the way to the Judge himself.

Fourthly, For that which may concern the soveraign and Estate. Judges ought above all to remember the conclusion of the Roman Twelve Tables, Salus Populi Suprema Rex; and to know, That Laws, except they be in order to that end, are but Things Captious, and Oracles not well inspired. Therefore it is an happy thing in a state, when Kings and states do often Consult with Judges; and again, when Judges do often Consult with the King and State: The one, when there is a Matter of Law intervenient in Business of State; The other, when there is some Consideration of State intervenient in Matter of Law.

For

For many times the things deduced to Judgement may be Meum and Thum, when the Reason and Consequence thereof may Trench to point of Estate. I call matter of Estate not only the Parts of soveraigning, but whatfoever introduceth any great Alteration, or dangerous President, or concerneth manifeltly any great Portion of People. And let no man weakly conceive, that Just Laws and True Policy have any antipathy: For they are like Spirits and Sinews, that one moves with the other. Let Judges also remember, That Solomons Throne was supported by Lions on both sides: Let them be Lions but yet Lions under the Throne; being Circumspect, that they do not Check or Oppose any Points of soveraignty. Let not Judges also be so ignorant of their own right, as to think there is not left to them, as a Principal part of their Office, a wife Use and Application of Laws 3 For they may remember what the Apostle saith of a greater Lan than theirs, Nos scimus quia Lex bona est, Confeit with Jac. smittege Lauteur es sinpoloment do or con Confeit with the King and state:

do even Contair with the Key, and State; life and, when there is a Matter of Law intervenient in Buline's of State; The for, when there is fome Confideration of State intervenient in Matter of Law.

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Auger is certainly a kind of Balenels; as it appears well in the Wedgels of those Subjects in whom YERRA is Oildren, Women, Old Folks; 'Sick Folks.' Onely Men use here were that the Vary their Ander

but a bravery of the Stoicks. We have better Oracles: Be Angry, but Sinnot. Let not the Sun go down upon your Anger. Anger must be limited and confined, both in Race and Time. We will first speak, how the Natural Inclination and Habit To be Angry, may be attempted and calmed. Secondly, How the particular motions of Anger may be repressed, or at least refrained from doing mischeif. Thirdly, How to raise Anger or appeale Anger in another.

raise Anger, or appease Anger in another.

For the first: There is no other way, but to Meditate and Ruminate well upon the Effects of Anger, how it troubles Mans Life. And the best time to do this is, To look back upon Anger, when the Fit is throughly over. Seneca saith well; That Anger is like Ruine, which breaks it self upon that it falls. The Scripture exhorteth us, To possess our souls in Patience. Whosever is out of Patience, is out of Possession of his soul. Men must not turn Bees;

-Animasque in vulnere ponunt.

Cra horone.

Anger is certainly a kind of Baseness; as it appears well in the Weakness of those Subjects in whom it Reigns, Children, Women, Old Folks, Sick Folks. Onely Men must beware, that they carry their Anger rather with Scorn, than with Fear: So that they may seem rather to be above the Injury, than below it, which is a thing easily done, if a Man will give Law to himself in it.

For the Second Point. The Causes and Motives of Anger are cheifly three: First, to be too sensible of Hurt: For no Man is Angry that feels not himself Hurt; and therefore tender and delicate Persons must needs be oft Angry . They have so many things to trouble them, which more Robult Natures have little sense of. The next is, the Apprehension and Construction of the Injury offered, to be in the Circumstances thereof, full of Contempt. For Contempt is that which putteth an edge upon Anger, as much or more than the Hurt itself: And therefore when Men are Ingenious in picking out Circumstances of Contempt, they do kindle their Anger much. Lastly, Opnion of the Touch of a Mans Reputation doth multiply and sharpen Anger: Where in the Remedy is, that a Man should have, as Consalvo was wont to say, Telam Honors Craffiorem.

crassiorem. But in all Refrainings of Angers it is the best Remedy to win Time, and to make a Mans (elf believe that the Opportunity of his Revenge is not yet come; but that he foresees a time for it, and so to still himself in the mean time, and reserve it.

To contain Anger from Mischeif, though it take hold of a Man, there be two things, whereof you must have special Caution: The one, of extream Bitterness of Words, especially if they be Aculeate and Proper; for Communia Maledicta are nothing so much. And again, That in Anger a Man reveal no Secrets; for that makes him not sit for Society. The other, That you do not peremptorily break off in any business in a Fit of Anger; but howsoever you shew Bitterness, do not Act any thing that is not Revocable.

For Raising and Appeasing Anger is another: It is done cheisly by Chusing of Times; when Men are Frowardest and worst Disposed, to Incense them. Again, by gathering (as was touched before) all that you can find out to aggravate the Contempt; and the two Remedies are by the Contraries: The former, to take good Times, when first to relate to a Man an Angry Business: For the first Impression is much; and the other is, To sever as much

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prefees a time for it, and to to

from the Point of Contempt; imputing it to Milunderstanding, Fear, Passion, or what you will,

Of Vicissitude of Things.

whereof you mult have special Caution: The one, of exitty History has Words,

Colomon faith, There is no new thing upon the Earth. So that as Plato had an Imagination, That all Knowledge mas but alle membrance : So solomon giveth his la tence, That all Novelty is but Oblivion: Whereby you may see, That the River of Lethe runneth as well above Ground, as below. There is an abstruse Astrologer that faith, If it were not for two things that an constant, (The one is, That the Fixed Star sever stand at like distance one from another, and never come nearer together, nor go further afunder; the other, That the Diurnal Motion perpetually keepeth Time ) no Individual mould last one moment. Certain it is, The the Matter is in a Perperual Flux , and never at a Stay. The great Winding-Sheets that bury all things in Oblivion, are two; Deluges and Earthquakes. As for Confligrations

of Vicillitude of Things.

tions and great Droughts, they do not meerly Dispeople, but Destroy. Phaetons Car went but a Day: And the Three Tears brought, in the time of Elias, was but particular, and left People alive. Asfor the great Burnings by Lightnings, which are often in the West Indies, they are but narrow. But in the other two Destructions, by Deluge and Earthquake, it is further to be noted. That the Remnant of People which hap to be Reserved, are commonly Ignorant and Mountainous People, that can give no Account of the Time past; fo that the Oblivion is all one, as if none had been left. If you consider well of the People of the West Indies, it is very probable, that they are a Newer, or Younger People, than the People of the old World. And it is much more likely, that the Defruction that hath heretofore been there, was not by Earthquakes, (as the Egyptian Priest told solon, concerning the Island of Atlantis, That it was swallowed by an Earthquake) but rather, that it was Desolated by a particular Deluge: For Earthquakes are seldom in those Parts. But on the other fide, they have such Powring Rivers, as the Rivers of Alia, and Affrick, and Eurape, are but Brooks to them, Their Andes likewife or Mountains are far higher than thole

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those with us; whereby it seems, that the Remnants of Generation of Men were in such a particular Deluge saved. As for the observation that Machiavil hath, That the Jealouse of Sees doth much extinguish the Memory of things; traducing Gregory the Great, that he did what in him lay to extinguish all Heathen Antiquities. I do not find that those Zeals do any great Effects, nor last long; as it appeared in the Succession of Sabinian, who did Revive the former Anti-

quities.

The Vicifitude or Mutations in the Superior Globe, are no fit Matter for this prefent Argument. It may be Plato's Great Tear, if the World should last so long, would have some Effect; not in renewing the State of like Individuals, (for that is the Fume of those, that conceive the Celestial Bodies have more accurate in fluences upon these things below, than indeed they have ) but in Gross. Comets out of question have likewise Power and Effect over the Gross and Mass of things: But they are rather gazed upon, and waited upon in their Journey, than wisely observed in their Effects, specially in their respective Effects, that is, What kind of Comet for Magnitude, Colour, Version of the

he Beams, placing in the Region of Heaven, or Lasting, produceth what kind of Effects.

There is a Toy which I have heard, and I would not have it given over, but waited upon a little. They fay it is observed in the Low Countreys, (I know not in what part) That every Five and thirty Years, the same kind and sute of Years and Weathers comes about again, as Great Froasts, Great Wet, Great Droughts, Warm Winters, Summers with little Heat, and the like; and they call it the Prime. It is a thing I do rather mention, because computing backwards, I have found some Concurrence.

But to leave these points of Nature, and come to Men. The greatest Vicissitude of things amongst Men is, The Vicissitude of sees and Religions: For those Orbs rule in Mens minds most. The True Religion is built upon the Rock, the rest are tost upon the Waves of Time. To speak therefore of the Causes of new sees, and to give some Counsel concerning them, as far as the Weakness of Humane Judgement can give stay to so great Revolutions.

When the Religion formerly received, is Rent by Discords; and when the Holiness of the Professors of Religion is De-

cayed

Sir Francis Bacon's Esfays caved, and full of Scandal, and withall the Times be Stupid, Ignorant, and Barbarous, you may doubt the Springing up of a New Sect, if then also there should arise any extravagant and strange Spirit to make himself Authour thereof: All which make himself Authour thereof: All which points held, when Mahomet published his Law. If a New Sect have not two properties, fear it not; for it will not spread The one is. The Supplanting or the Opposing of Anthority established: For nothing is more popular then that The other is, The giving License to Pleasure and Voluptuous Life: For as for Speculative Heneles. (such as were in Ancient Times the Arrians, and now the Armine though they work mightily upon though they work mightily upon Mens Wits. yet they do not produce any great alteration in States, except it be by the help of Civil Occasions. There be three manner of Plantations of New Self-By the Power of Signs and Maracles, by the Eloquence and Wisdom of Speech and Perswasson, and by the Sword. For Mar tyrdoms, I reckon them amongst Miracles because they seem to exceed the strength of Humane Nature: And I may do the like of superlative and Admirable Holinesol Life. Surely there is no better way to Itop the Rising of New Sects and Schisms, than

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of Vicilitude of Things,

to reform Abuses, to compound the smaller Differences to proceed mildly, and not with Sanguinary perfecutions; and rather to take off the principal Authors by winning and advancing them, than to enrage them by Violence and Bit-

ternels.

The Changes and Vicilitude in Wars are many, but chieffy in three things; In the seats or stages of the War; in the Weapons, and in the Manner of the Conduct. Wars in Ancient Time, leemed more to move from East to West. For the Persians, Association arabians, Tartars, (which are the invaders) were all Eastern People, It is true, the Gauls were Western, but we read but of two Incursions of theirs, the one to Gallo-Grasia, the other to Rome. But East and West have no certain Points of Meaven, and no more have the Wars either Heaven, and no more have the Wars, either from the East or West any certainty of Obfervation. But North and South are fixed, and it hath feldom or never been feen, that the far Southern People have invaded the Northern , but contrariwile. Whereby it is manifelt, that the Morthern Tract of the World is in nature me more Martial Religion; be it in respect of the Stars of that Hemisphere, or of the great Continents that are upon the North, whereas the South olq

South Part, for ought that is known is almost all Sea; or (which is most apparent) of the Cold of the Northern Parts, which is that, which without Aid of Discipline doth make the bodies hardest, and the Courage warmest.

Upon the Breaking and Shivering of a great State and Empire, you may be fure to have Wars. For great Empires, while they stand, do enervate and destroy the forces of the Natives which they have subduces of the Natives which they have subdu-ed, resting upon their own Protecting for-ces; and then when they fail also, all go-to tuine, and they become a Prey. So was it in the decay of the Roman Empire; and likewise in the Empire of Almaign, after Charles the Great, every Bird taking a Feather, and were not unlike to befall to Spain, if it should be to The great Accessions and Unions of Kingdoms do likewise for up Wars. For when a State grows to an Over-power, it is like a great floud that will be sure to over-slow. As it hath been seen in the States of Rome, Turkie, Spain. feen in the States of Rome, Turkie, Spain, and others. Look when the World hath fewest Barb People, but such as commonly will not marry or generate, except they know means to live; (as it is almost every where at this day, except Tartary) there is no danger of Inundations of People ple; but when there be great shoals of People, which go on to populate without forefeeing means of Life and Sustentation, it is
of necessity that once in an Age or two, they
discharge a Portion of their People upon
other Nations, which the ancient Northern
resple were wont to do by Lot, casting Lots
what part should stay at home, and what
shade grows Soft and Esseminate, they may
be sure of a War; for commonly such States
are grown rich in the time of their Degenerating, and so the Prey inviteth, and their
decay in valor encourageth a War.

As for the Weapons, it hardly falleth under Rule and Observation; yet we see even they have Returns and Viciffitudes. For certain it is, that Ordnance was known in the City of the Oxidrakes in India; and was that which the Macedonians called Thunder and Lightning, and Magick, And it is well known, that the use of Ordnance hath been in China above 2000 years. The Conditions of Weapons, and their improvement are; First, The Fetching afar off; for that out-runs the danger, as it is feen in Ordnance and Muskets. Secondly, The strength of the Percussion, wherein likewise Ordnance do exceed all Arietations, and ancient inventions. The third is, The commodious use of them; as

that.

that they may ferre in all Weathers that the Carridge may be tight and manage able and the like only of Life and Suffers in the like of Life and Suffers in th

Men relead extreamly upon Number, they did put the Wars likewife upon Number, they and valor, pointing days for pitched fields, and fo trying it out upon an even Matchy and they were more ignorant in Ranging and Arrajing their Battles: After they grew to test upon Number, rather Competent than Valt, they grew to Advantages of Places, Comming Diversions, and the tike; and they grew more skilful in the Ordering of their Battles, they like they and they

In the Touthof a state Arms do flourill in the Middle Age of a State Learning, and then both of them together for a time ! In the Declining Age of a State, Mechanical Arts and Merchandize. Learning hath his Pafancy when it is but beginning, and almost Childiff then his Youth, when it is Luxu riant and Javenile ; then his strength of years, when it is folid and reduced y and laftly, his old Age, when it waxeth dry and exhauft. But it is not good to look too long upon these turning Wheels of viviffi tude, lest we become giddy. As for the Phil logogy of them, that is but a Circle of Tales; and therefore not fit for this Writing! " THE

# of Goodness, and Both of of Manne.

ment of Partie. F Adversity. Of Ambition. icature. Of Anger. of Atheism: of Beauty.

of Boldness. of Building. of Ceremonies and Respects.

of Counsel. of Cunning.

of Custom and Education:

of Death. Of Deformity.

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of Empire. Of Envy.

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## **\$\$\$\$\$\$\$\$\$\$\$**\$\$

OF THE
COLOURS

A Fragment.



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is What is Good, and what is Evil; and of Good what is greater; and of Evil,

what is less.

So that the Perswaders Labor, is to make things appear Good or Exil, and that in higher or lower Degree; which as it may be performed by True and Solid Reasons, so it may be represented also by Colours, Popularities, and Circumstances, which are of such force, as they sway the ordinary Judgment either of a weak Man or of a wife Man, not fully and confiderately attending and pondering the mater Besides their power to alter the nature of the Subject in appearence, and so to lead to Errour, they are of no less use to quicken and strengthen the Opinions and Perswasions which are true: for Reasons plainly delivered, and al-

ways

ways after one manner, especially with Fine and Fastidious Minds, enter but Heavily and Dully; whereas if they be Varied, and have more Life and Vigor put into them by these Forms and Infinuations, they cause a stronger Apprehension, and many times fuddenly Win the Mind to a Resolution. Lastly, To make a true and fale Judgment, nothing can be of greater Use and Defence to the Mind, than the Discovering and Reprehension of these Colours, shewing in what Cases they hold, and in what they Deceive, which as it cannot be done, but out of a very universal Knowledge of the Nature of things; fo being performed,it so cleareth Mans Judgement and Election, as it is the less apt to Slide into any Errour.

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impedit comprehentionem. Capita Sectionum, que in Boni Malique Colorum continentur. Bono remotion, Malune.

8. Qued quis culpa faz contraxit, Alej Vi Catera Partes, vel seda, secundas unanimiter deferunt, cum fingule principatum fibi vindicent, Melior reliquis videtur. Nam primas quaque ex zelo videtur sumere, secundas autem ex vero O merito tribuere.

2. Cujus excellentia, vel exaperantia Melior; id toto genere Melins. The thing make

3. Quod ad Veritatem refertur, Majuseft, quam quod ad Opinionem. Modus autem probatio ejus; quod ad Opinionem pertinet, bac est: Quod quis, si clam putaret fore, facturus non effet.

4. Quod rem integram servat, Bonum: Quod sine receptu est, Malum. Nam se recipere non posse, impotentiæ genus est; potentia autem Bonum

5. Quod ex pluribus constat, & divisibilibus, est Majus, quam quod ex paucioribus, & Magis Unum: Nam omnia, per partes considerata, majora videntur ; quare & pluralitas partium

partium Magnitudinem pro se fert. Forting autem operatur pluralitas partium, si Ordo abl sit: Nam inducit similitudinem Infiniti, de impedit comprehensionem.

6. Sajas privatio bona, Malum & Cujus

privatio mala, Bonum.

7. Quod Bono vicinum, Bonum: Quod à

Bono remotum, Malum.

8. Quod quis culpa sua contraxit, Majus Malum: Quod ab externis imponisur, Minus Malum.

eft, Majus Bonun: Qued ab alieno beneficio, vel ah indulgentia Fortuna, delatum est, Minus Bonum.

quam gradus Diminutionis ; Esquesis gradus Inceptionis major aidetus, quam gradus Inceptionis major aidetus, quam gradus Inceptionis

bulles is ejus; at a 2d opinionen metener

w. Quod quis il champuraret dire, facte.

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## DEFERENCE STREET

The Heads of the Sections of the Table of the Colours of Good and Evil, rendred into English, are as follow.

1. Cince all Parties, or Socks, challenge the preheminence of the First Place to them-felves; that, to which all the rest mith one consent give the Second Place. Seems to be Better than the others. For every one seems to take the First Place out of Zeal to it self; but to give the Second where it is really due.

2. That kind is altogether best, whose

Excellence, or Preheminence is best

3. That, which hath a relation to Truth, is, Greater than that which refers to Opinion. But the Measure, and Tryal of that, which belongs to Opinion, is this: It is that which a Man would not do, if the thought it mould not do, if the

thought it would not be known

A. That, which keeps a Matter safe and entire, is Good; but what is destitute and unprovided of Retreat is Bad. For, where as all Ability of Acting is Good, not to be able to withdraw ones self, is a kind of Impotency.

5. That, which consists of more Parts, and those Divisible, is Greater, and more One,

One, than what is made up of Fewer: For All things when they are looked upon piecemeal, seem Greater; whence also a Plurality of Parts makes a shew of a Bulk considerable. Which a Plurality of Parts effects more strongly, if they be in no certain Order: for it then resembles an Infinity, and hinders the comprehending of them.

6. That, whose Privation (or, the Want of which) is Good, is in it self Evil: that, whose Privation (or the Want whereof) is

an Evil, is init self Good.

7. What is near to Good, is Good ; what

is at distance from Good, if Evil.

8. That, which a Man hath procured by his own Default, is a Greater Mischief (we Evil:) that, which is layed on him by others, is a Lesser Evil.

9. That, which is gotten by our own Pains and Industry, is a Greater Good: that, which comes by another mans Courteste, or the Induspence of Fortune, is a Lesses Good.

10. The Degree of Privation seems Greater, than the Degree of Diminution: And again, the Degree of Inception (or Begining) seems Greater than the Degree of Increase:

which com

Divible. a



A Table of the Colours (or Apparances) of Good and Evil; and their Degrees, as Places of Perspassion, and Dissipation, and their several Fallaxes, and the Elenchs of them.

Vicetera, Partes, vel Setta secundas unanimiter deferunt, cum singula principatum sibi vindicent, Melior rea liquis videtur. Nam primas quaque ex zelo videtur sumere 3 secundas autem exvero & merito tribuere. That is,

Since all Parties, or Sects, challenge the Preheminence of the First Place to themselves; that, to which all the rest with one consent give the Second Place, seems to be better than the others. For every one seems to take the First Place out of Zeal to it self, but

So Cicera went about to prove the Sec Sof Academicks which suspended all Asseveration, for to be the best. For, saith he, ask a Stoick, which Philosophy is true, he will present own then ask him, which approacheth (next,) the Truth, he will confess the Academicks. So deal with the Epicure, that will scant endure the Stoick to be in sight of him; so soon as he bath placed himself, he will place the Academicks next him.

So, if a Prince took divers Competitours to a place, and examined them leverally, whom next themselves they would rarest commend; it were like the ablest man should have the most second Voices.

The Fullax of this Colour happeneth oft in respect of Envy; for men are accustomed, after themselves, and their own Fashion, to incline unto them, which are softell, and are least in their way, in despish, and derogation of them, that hold them hardest to it. So that this Colour of Meliority and Preheminence is a figh of Enervation and Weakness.

Ten Vila

3

A. Cajus entellentia, wel competantia Me-

That kind is altogether Best, whose Excellence, or Preheminence is Best.

A Programing to this are the Forms:

Let us not wander in Generalities. Let

me compare Particular with Particular, &cc.

This Apparence, though it seem of strength

and rather Logical than Rhetorical, yet is

very oft a Fallax.

A.f. sec

Sametimes; because fome Things are in Lind very casual; which, if they escape, prove excellent: so that the Kind is inferiour, because it is so subject to peril; but that, which is excellent, being proved, is superiour. As the Blossom of March, and the Blossom of May, whereof the French Verse goeth;

Rurgeon de Mans enfans de Paris:

So that the Blossom of May is generally better then the Blossom of March; and yes the best Blossom of March is better than the best Blossom of May.

Semesimes because the Nature of some Kinders to be more equal, and more indiffe-

rent,

as hath been noted in the Warmer Climats, the people are generally more wife; but in the Northern Climate, the Wits of chief are greater. So in many Armies, if the Matter should be tryed by Duel between two Champions, the Victory should go on the one side; and yet, if it were tryed by the gross, it would go on the other side. For Excellencies go as it were by chance, but Kinds go by a more certain Nature as by Discipline in War.

which countervail that, which they have excellent: and therefore generally Metal is more precious than Stone; and yet a Diamond is more precious than Gold.

2. Quod ad Veritatem refertur, Majus est, quam quod ad Opinionem. Mod dus autem & probatio ejus, quod ad Opinionem pertinet, bac est: Quod quis, si clam putaret fore, facturus non esset. That is, An

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That, which hath relation to Trith, is

Greater, than that, which refers
to Opinion. But the Measure, and
Tryal of that, which belongs to
Opinion, is this: It is that, which

Man would not do, if he thought it.

O the Epicures say to the Stoicks Felicity
placed in Virtue; That is like the Felicity of a Player, who, if he were left of his Auditours, and their Applause, would breight be out of Heart and Countenance; and therefore they call VIRTUE, Bonum thestrale; that is, A Stage Good. But of Biches the Poet saith

Populus me sibilat, At mihi plaudo : i. e.

Me People his abroad
But I my self applaud.

And of Pleasure,

Gandia corde premens, vultu simulato pudorem: i. e.

"Your welcome Joys within let stifled lie, "But counterfeit abroad, a Modesty.

The Fallax of this Colour is somewhat subtil, though the Answer to the Example beready: For Virtue is not chosen Propter gram popularem, for the applause of the People;

People; but contrariwise, Maxime omnum teipisum reverere, a Man ought to stand most in awe of himself;) so as a Virtuon Man will be Virtuous in solutudine, in a Desart, and not onely in theatro, upon the Stage: though percase it will be more strong by Glory and Fame; as an Heat which is doubled by Resection. But that denieth the supposition, it doth not reprehensive is a Law, that Virtue (such as is joyhed with Labour and Consist) would not be with Labour and Conflict) would not be chosen, but for Fame, and Opinion; yeth followeth not, that the thief Motive of the Election should not be real, and for # self; for Fame may be onely causa impulsiva, the impelling of urging Cause; and not causa constituens, or efficiens the constituting or efficient Cause. As if there were two Horses, and the one would do better with out the spur, than the other: but, again, the other with the spur would far exceed the doing of the former, giving him the spar also; yet the latter will be judged to to be the better Horje: and the Form, asto say, Tush, the life of this Horse is but inthe spur, will not ferve as to a wife Judgement: for, fince the ordinary instrument of Hose manship is the spur, and that it is no matter of impediment, or Burthen the Horse is not to

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be accounted the less of, which will not do well without the spur, but rather the other is to be reckoned a Delicacy, than Wirtue. So Glory and Honour are the spurs to Virtue: and, although Virtue would lanwithout them, yet fince they be always at hand to attend Virtue, Virtue, is not faid to be the less chosen for it felf ; because it needeth the spar of Fame and Reputation. And therefore that Polition, Nota ejus rei, quod propter Opinionemi o non propter Veritatem eligitur, bac eft; Quod quis, siclam putaret fore, Jufurus non effet; (That is, That the Mark of a Thing chosen for Opinion, and not for Truthfake, is this, That one would not do it, if he thought it would not be known) isreprehended.

4. Quod rem integram Servat, Bonum: quod sine receptuest, Malum. Nam Se recipere non pose, impotentia genus eft : potentia autem Bonum : That is,

That, which keeps a Matter fafe and entire, is Good : but what is destitute and unprovided of a Retreat is Bad. For, whereas all Ability of Acting is Good, not to be able to withdraw ones felf, is a kind of Impotency. Hereof

Drill

T Tereof Esop framed the Fable of the two Frogs that consulted together in the time of Drowth , (when many Plaffer that they had repaired to were dry) what was to be done: and the one propounded to go down into a deep well, because it was like the Water would not fail there; but the other answered, Yea, but if it do fail, bon fiall we get up again. And the Reason is, that Humane Actions are so uncertain, and subject to perils, as that seemeth the best courfe, which hath most passages out of it. Appertaining to this Perswasion, the Forms ares You shall engage your Self: on the other fide, Tantum, quantum voles, sumes exfortuna; i. e. Take what Lot you will; or, You shall keep the matter in your own Hand. The Reprehension of it is, that Preceeding and Resolving in all actions is necessary. For, as he faith well, Not to resolve is to resolve; and many times it breeds as many Necelfities, and engageth as far in some other fort, as to resolve. So it is but the covetous Mans Difeale translated in power 3 for the covetous Man will enjoy nothing, because he will have his full flore, and possibility to enjoy the more, so, by this Reason, a Man should execute nothing, because he should be still indifferent, and at liberty to execute any thing.

thing. Besides Necessity and this same facta of alea, or, once having cast the Dice, hath many times an advantage; because it awaketh the powers of the Mind, and strengtheneth Endeavour, (Ceteris pares, necessitate certe superiores istis:) which are able to deal with any others, but Master these upon necessity.

5. Quod ex pluribus constat, & divisibilibus, est Majus, quam quod ex paucioribus, & magis Unum: nam omnia, per partes considerata, majora videntur; quare & pluralitas partium Magnitudinem præ se fert. Fortius autem operatur Pluralitas partium, si Ordo absit: naminducit similitudinem Insiniti, & impedit comprehensionem; That is,

That, which consists of more parts; and those Divisible, is Greater, and more One, than what is made up of fewer; for All Things, when they are looked upon piece meal, seem Greater; whence also a Plutality of Parts makes shew of a Bulk considerable. Which a Plutality of Parts effects more strongly, if they be in no certain Order; for it

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hinders the comprehending of them.

His Colour seemeth palpable; for it is not Plurality of Parts, without Majority of Parts, that maketh the Total Greater; yet nevertheless, it often carries the Mind away; yea, it deceiveth the Sense; as, it seemeth to the Eye a shorter distance of Way, if it be all dead and continued, than if it have Trees, or Buildings, or any other Marks, whereby the Eye may divide it. So when a great-moneyed Man hath divided his Chests, and Coyns, and Bags, he seemeth to himself richer then he was. And therefore the way to amplifie any thing is to break it, and to make Anatomy of it in several parts, and to examine it according to several Circumstances. And this maketh the greater shew, if it be done without Order, for Confusion maketh things muster more. And besides, what is set down by Order, and Division, doth demonstrate, that nothing is left out, or omitted; but all is there: whereas, if it be without Order, both the Mind comprehendeth less that which is set down, and besides it leaveth a sufpicion, as if more might be said than is expressed. This

This Colour deceiveh if the Mind of him that is to be perswaded, doof itself overconceive, or prejudge of the Greatnes of any thing i for then the breaking of it will make it feem les, because it makes it to appear more according to the Truth. And therefore, if a Man be in sickness, or Pain, the time will seem longer without a Clock, or Hour-glass, than with it: for the Mind doth value every Moment; and then the Hour doth rather sum up the Moments, than divide the Day. So in a dead Plain the Way feemeth the longer, because the Eye hath pre-conceived it shorter, than the Truth: and the frustrating of that maketh it seem longer, than the Truth. Therefore, if any Man have an over-great Opinion of any thing, then if another think; by breaking itinto several Considerations, he shall make it seem greater to him, he will be deceived. And therefore, in such Gases, it is not safe to divide, but to extall the Entire still ingeneral.

Another Case, wherein this Colour deceiveth, is, when the Matter broken, or divided, is not comprehended by the Sense, or made at once in respect of the distracting or scattering of it: and being Entire, and not divided, is comprehended. As an bundred Pounds in Heaps of five Pounds will

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the More, than in one gross Heap: so as the Heaps be all upon one Table to be seen at once, otherwise not. As Flowers, growing scattered in divers Beds, will shew more, than if they did grow in one Bed; so as all those Beds be within a Plot, that they be object to View at once; otherwise not. And therefore Men, whose Living lieth together in one Shire, are commonly counted greater-landed, than those, whose Livings are dispersed; though it be more; because of the notice, and comprehension.

A third Case, wherein this Colour deceiveth, which is not so properly a Case, or Reprehension, as is a counter Colour, being in effect as large as the Colour it self is, Omnic compositio indigentie cujusdam videtur esseparticeps. That Every Composition seems to pertake of a certain Want: because, if om Thing would serve the turn, it were ever best; but it is the Desect and Impersection of Things, that hath brought in that help to

piece them up: as it is said,

Luke 10. 41,42. \* Martha, Martha, attendis ad plurima, unum sufficit: that is, Martha, Martha, thou at

troubled about many things; one thing is sufficient. So likewise hereupon framed the Fable of the Fox and

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the Cat: wherein the Fox bragged, what a number of shifts and devices he had, to get from the Hounds; and the Cat said, he had but one, which was to climbe a Tree; which in proof was better worth, than all the rest; whereof the Proverb grew,

Multa novit Vulpes, sed felis unum magnum.

Reynard the Hounds to scape had shifts not small,

Grimalkin onely one as good as all.

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And in the Moral of this Fable, it comes likewise to pass, That A good sure Friend is a better help at a pinch, than all the Stratagems and Policies of Mans own Wit. So it falleth out to be a common Errour in Negatiating; whereas Men have many Reasons to induce or perswade, they strive commonly to utter, and use them all at once, which weakneth them. For it argueth, as was said, a neediness in every of the Reasons by it self, as if one did not trust to any of them, but sled from one to another, helping himself only with that.

Bt que non prosunt singula, multa juvant.

T 4 And

And what belp'd not alone before,

Dath help full well, when joyn'd with more.

Indeed, in a set speech in an Assembly, it is expected, a Man should use all his Reasons in the Case he handleth: but in private Per-

swasions it is always a great Errour.

A fourth Case, wherein this Colour may be reprehended, is in respect of that same vin unita fortion, the acknowledged strength of an united Power; according to the Tale of the FRENCH King, who, when the Emperour's Ambassador had recited his Master Style at large, which consisteth of many Countreys and Dominions, the FRENCH King willed His Chancellour, or other Minister, to repeat over FRANCE as many times, as the other had recited the several Dominions; intending it was equivalent with them all, and more compacted and united.

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There is also appertaining to this Colom another Point, why breaking of a Thing doth help it; not by way of adding a shew of Magnitude unto it, but a note of Excellency and Rarity: whereof the Forms are, Where you shall find such a Concurrence? Great, but

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not compleat: for it seems a less work of Nature, or Fortune, to make any thing in his kind greater than ordinary, than to make a strange Composition. Yet, if it be narrow-ly considered, this Colour will be reprehended, or encountered, by imputing to all Excellencies in Compositions a kind of Poverty, or (at least) a Casualty, or Jeopardy: for from that, which is excellent in Greatness, somewhat may be taken, or there may be a decay, and yet sufficiently lest; but from that, which hath his price in composition, if you take away any thing, or any part do fail, all is Disgrace.

6. Cujus Privatio bona, Malum: cujus Privatio mala, Bonum, That is,

That, whose Privation (or, the Want of which) is Good, is in it self Evil: that whose Privation (or, the Want whereof) is an Evil, is in it self Good.

The Forms to make it conceived, that that was evil, which is changed for the better, are; He that is in Hell, thinks there is no Heaven. Statis quercus; Acorns were good, till Bread was found, &c. And on the other side, the Forms to make it conceived, that

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that that was good, which was changed for the worse, are 3 Bona magis carendo quan fruendo sentimus: that is, We understand the Goodness of things more by wanting than enjoying them. Bona a tergo formossiss ma: i. e. Good things never appear in their full Beauty, till they turn their Back and be

going away, &c.

The Reprehension of this Colour is, That the Good or Evil which is removed, may be esteemed good, or evil comparatively; and not positively, or simply. So that, if the Privation be good, it follows not, that the former condition was evil, but less good! for the Flower or Blossome, is a positive Good; although the remove of it, to give place to the Fruit, be a comparative Good. So in the Tale of Æsop, when the old fainting Man in the heat of the day cast down his Burthen, and called for Death; and, when Death came to know his will with him, faid, It was for nothing, but to help him up with his Burthen again: it doth not follow, that because Death, which was the privation of of the Burthen, was ill; therefore the Burthen was good. And in this part the ordinary Form of Malum necessarium, a necessary Evil aptly reprehended this Colour: for Pri vatio mali necessarii est mula, the privation of a necessary Evil is Evil ; and yet that doth doth not convert the Nature of the Necessary

Again, it cometh sometimes to pass, that there is an equality in the change of Privation, and (as it were) a Dilemma boni, of the good; or, Dilemma mali, of the evil; so that the \* Cor
\* Corruption unitary to the contraction of one Good is a General alterius.

Sorti pater æquus utrique eft :

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Both Chances the same equal Parent have:

And contrarily, the remedy of the one Evil, is the occasion and commencement of mother; as in Scylla and Charibdis.

7. Quod Bono vicinum, Bonum: quod a Bono remotum, Malum. That is,

What is near to Good, is Good: What is at distance from Good, is Evil.

Uch is the Nature of Things, that Things contrary, and distant in Nature and Quality; and also severed, and disjoyned in place; and Things like, and consenting in Quality, are placed, and (as it were) quartered together: for partly, in regard of the Nature,

Nature, to Spread, multiply, and infect in f. militude; and partly, in regard of the Ne ture, to break, expel, and alter that, which is difagreeable, and contrary, most things do either associate, and draw near to themselves the like, or (at least ) assimilate to themselves that, which approacheth near them, and do also drive away, chase, and exterminate their contraries. And that is the reason commonly yielded, why the middle Region of the Air should be coldest; because the Sun, and stars, are either bot by direct Beams, or by reflection. The direct Beams heat the upper Region; the reflected Beams from the Earth, and seas, heat the lower Region. That which is in the middest, being further distant in place from these two Regions of heat, are most distant in Nature, that

Antiperistasis is a Phicosphical Term signifying a repulsion on every
part, whereby either Heat
or Cold is made more
strong in it self by
the restraining of the
contrary.

is coldest, which is that they term cold, or het, Per \* Antiperistasin, that is, environing by Contraries: which was pleasantly taken hold of by him, who said, that an honest Man in these Si Si

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dayes must needs be more honest than in Agu beretofore, propter antiperistasin; because the shutting of him in the midst of Contraries mift needs make the honester stronger, and more compact in it felf.

The Reprehension of this Colour is:

First, Many Things of Amplitude in their kind do (as it were) Engross to themselves all, and leave that, which is next them, most destitute. As the shoots, or Under-Wood, that grow near a great and spread Tree, is the most pyned and shrubby Wood of the Field; because the great Tree doth deprive and deceive them of the fap and nourishment; lo Helaith well, Divitis servi maxime servi, that Rich Mens Servants are the greatest Slaves: and the Comparison was pleasant of him, that compared Courtiers attendant inthe Gourts of Princes, without great place or office, to Fasting-days ; which were next the Holy-days; but otherwise were the leanest days in all the Week.

Another Reprebension is, that Things of Greatness and Predominancy, though they do not extenuate the Things adjoyning in substances, yet they drown them, and obscure them in shew and appearance. And therefore the Astronomers lay; that, whereas in all other Planets Conjunction is the perfectest amity, the sun contrariwise is good by Af-

pet, but evil by Conjunction.

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Athird Reprehension is, because Evil approacheth to Good, sometimes for conceal-Moldinals

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ment, Cometimes for protection: and Good to Evil for conversion and reformation. So Hypocrific draweth near to Religion for cover and hiding it self.

sape latet vitium proximitate boni.

Oft, under neighb'ring Good, Vice shrow ded lyes.

And sandwary-men, which were commonly inordinate Men, and Malefactors, were wontto be nearest to Priests, and Prelates, and Holy-men: for the Majesty of good Things is such, as the Confines of them are reverend: On the other side, our Savious, charged with nearness of Publicans and Rioters, said, Mat. 9. 11. The Physician approacheth the Sick, rather than Whole.

8. Quod quis culpa fua contraxit, Maju Malum: quod ab externis imponitur; Minus Malum. That is,

That, which a Man hath procured by his own Default, is a Greater Mischeif (or Evil,) that, which is laid on him by others, is a Lesser Evil.

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The Reason is; because the sting and remorse of the Mind, accusing it self, doublet

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doublethall Adversity: Contrariwise, the considering and recording inwardly, that a Man is clear and free from fault, and just imputation, doth attemper outward Calamines. For if the Will be in the sense, and in the Conscience both, there is a gemination of it: But if Evil be in the one, and Comfort in the other, it is a kind of Compensation: So the Poets in Tragedies do make the most rassionate Lamentation, and those that forem final despair, to be according, questioning, and torturing of a Mans self.

Seque unam clamat cansamque caputqué malorum.

usan A tuda xaxaa a

Sherailing doth confest her self to be The canse and source of her don misery.

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And contrariwise, the Extremities of worthy Persons have been annihilated in the confideration of their own good deserving. Besides, when the Evil cometh from without, there is lest a kind of evaporation of grief, if it come by humane injury, either by intignation, and meditating of revenge from our felves, or by expecting, or fore-conceiving, that Nemesis and retribution will take hold of the Authors of our hurt; or, if it be by Foriume, or accident; yet there is lest

left a kind of expostulation against the Di-

Atque Deos atque Astra vocat crudelu Mater:

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The Gods and cruel Stars the Mother doth charge.

But, where the Evil is derived from a Mans own fault, there all strikes deadly inwards, and suffocateth.

The Reprehension of this Colour is:

First, in respect of Hope: for Reformation of our Fault is in nostra potestate, our own Power; but Amendment of our Fortune fimply is not, Therefore Demosthenes in many of his Orations faith thus to the People of Athens; That, which having regard to the Time past, is the worse Point and Circumstance of all the rest; That, as to the Time to come, is the best. What is that, Even this, That by your Sloth, Irrefolution, and Misgovern ment, your Affairs are grown to this Declina tion and Decay. For, had you used and or dered your Means and Forces to the best, and done your Parts every way to the full; and notwithstanding, your matters should have gone backward in this manner as they do: there had been no hope left of Recovery or Reputation But since it hath been onely by your own Errors, &c. So Epictetus in his Degrees saith, The worst state of Man is to excuse extern Things, better than that to accuse any mans self, and best of all to accuse neither.

Another Reprehension of this Colour, is in respect of the well-bearing of Evils, wherewith a Man can charge no body, but him-

felf, which maketh them the lefs.

\_Leve fit, quod bene fertur onus:

That Burthen's light, that's on discreetly laid.

And therefore many Natures, that are either extreamly proud, and will take no Fault to themselves; or else very true, and cleaving to themselves (when they see the blame of any thing, that falls out ill. must light upon themselves) have no other shift, but to bear it out well, and to make the least of it: For, as we see, when sometimes a Fault is committed, and before it be known, who is to blame, much ado is made of it; but after, if it appear to be done by a son, or by a Wife, or by a near Friend; then it is light made of: So much more, when a Man must take it upon himself. And therefore it is commonly seen, that Women, which marry Husbands

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Husbands of their own chusing, against their Friends consents, if they be never so ill-used, yet you shall seldom see them complain, but set a good face on it.

9. Quod opera & virtute nostra partum est, Majus Bonum: Quod ab alieno beneficio, vel ab indulgentia Fortunæ, delatum est; Minus Bonum. That is,

That, which is gotten by our own Pains and Industry, is a Greater Good; that which comes by another Man's Courtesie, or the Induspence of Fortune, is a Lesser Good.

First, The future Hope: Because in the favor of others, or the good Winds of Fortune, we have no state, or certainty; in our Endeavors, or Abilities, we have. So as, when they have purchased us one good Fortune, we have them as ready, and better edged and environed to procure another.

The Forms be: You have won this by Play. You have not onely the Water; but you have the Receipt: You can make it again, if ith

toft, oc.

Next: Because these Properties, which we enjoy by the benefit of others, carry with them

them an obligation, which seemeth a kind of burthen: Whereas the other, which derive from our selwes, are, like the freest Parents, Absque aliquo inde reddendo, without making my restitution. And, if they proceed from Fortune, or Providence, yet they seem to much us secretly with the reverence of the Divine Powers, whose Favors we taste, and therefore work a kind of Religious Fear and Restraint: Whereas, in the other kind, that comes to pass, which the Prophet speaketh, Esek. Lætantur, exultant, immolant plagis suis, & sacrificant reti suo: Men are glad, they rejoyce, they offer to their Toils, and sacrifice to their Nets.

Thirdly, Because that, which comethe unto us without our own Vertue, yieldeth not that Commendation and Reputation: For Actions of great Felicity may draw Wonder, but Praise less; as Cicero said to Casar, Qua miremur, babemus; qua laudemus, expectamus: That is, They bad what they might wonder at, but expected what they might

praise.

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Fourthly, Because the Purchasers of our mon Industry are joyned commonly with labor and strife; which gives an edge, and appetite, and makes the fruition of our Defires more pleasant. Suavis cibus à venatu: Venison is sweet of ones own killing.

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On the other fide, there be four Counter. Colours to this Colour, rather than Reprehensions; because they be as large as the Colour

it felf

First, Because Felicity seemeth to be a Character of the Favor and Love of the Divine Powers; and accordingly works both confidence in our felves, and respect and Authority from others. And this Felicity extendeth to many casual things; whereunto the Care or Virtue of Man cannot extend; and therefore seemeth to be at large Good. As when Cæfar said to the Sailer; Cæsarem portas, & fortunam ejus, That he carried Cafar, and his Fortune: If he had faid, Et virtutem ejus, and his Valor. It had been Small comfort against a Tempest; otherwise than if it might seem upon Merit, to induce Fortune.

Next, Whatsoever is done by Virtue and Industry, seems to be done by a kind of Habit and Art; and thereupon open to be imitated and followed: Whereas Felicity is minitable. So we generally see, that things of Nature seem more excellent than things of Art, because they be imitable; for, Quod imitabile est, potentia quadam vulgatum est: What is imitable, is by a certain power made known abroad NO 251

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Thirdly, Felicity commendeth those things which cometh without our own labor: For they seem Gifts, and the others seem Pennyworths. Whereupon Plutarch saith elegantly of the Ads of Timoleon, who was so fortunate, compared with the Ads of Agestlaus and Epaminondas, That They were like Homers; they ran so easily, and so well. And therefore it is the word we give unto Poesse, terming it a happy Vein; because Facility seemeth ever to come from Happiness.

Fourthly, This same præter spem, vel præter expectatum, when things happen besides Hope or Expectation, it doth increase the price and pleasure of many things; and this cannot be incident to those things that proceed from our own care, and compassing

quam gradus Diminutionis: Et rurfus; gradus Inceptionis major videtur, quam gradus Incrementi. That is,

The Degree of Privation seems Greater, than the Degree of Diminution: And again, the Degree of Inception (or Beginning) seems Greater, than the Degree of Increase.

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Tis a Position in the Mathematicks, that There is no Proportion between Somewhat

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and Nothing: Therefore the Degree of Nuland Quiddity (or Att) feemeth larger, than the Degrees of Increase and Decrease. As to a Monoculous it is more to lose one Eye, than to a Man that hath two Eyes. So, if one have lost divers Children, it is more grief to him to lose the last, than all the rest; because he is, spes gregis, the hope of his stock. And therefore sibylla, when the brought her three Books, and had burned two, did double the whole price of both the other; because the burning of that had been gradus privationis, a Degree of Privation, and not Diminutionis, of Diminution.

This Colour is reprehended:

First, In those Things, the use, and service whereof resteth in sufficiency, comperate where where we have a sufficiency of the sufficiency of tency, or determinate quantity: As if a Man be to pay One bundred Pounds upon Penalty, it is more to him to want Twelve Pence, than after that Twelve Rence, Supposed to be wanting, to want Ten Skillings were. So the Decay of a Mans Estate seems to be most touched in the Degree, when he first grows bebind, more than afterwards, when he proves nothing worth. And hereof the common Forms are: Sera in fluedo par smonia; or, It is too late to pinch, when the Purse is at the bottom; and, As good never a Whit, never the Better. U

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It is reprehended also in respect of that Notion Corruptio unius generatio alterius: That the Corruption of one thing is the Generation of another So that gradus Privationis, the Privative Degree is many times les matter; because it gives the cause and motive to some new course. As when Demost henes reprehended the people for hearkning to the Conditions offered by King Philip, being not bonorable, nor equal, he faith, They were but Elements of their Sloth and Weakness; which if they were taken away, Necessity would teach them stronger resolutions. So Doctor Hestor was wont to fay to the Dames of London, when they complained, they were they could not tell bom; but yet they could not endure to take any Medicine, he would tell them, their Way was onely to be sick; for them they moveled be glad to take any Medicine was you tue daw some

Thirdly, This Colour may be reprehended in respect that the Degree of Decrease is more sensitive, than the Degree of Privation; for in the mind of Men, Gradus Diminutionis, the Degree of Decrease, may work awavering between Hope and Fear, and keep the Mind in suspence, from setting, and accommodating in patience, and resolution. Hereof the common Forms are: Better Eye out, than always ask, Make, or mar, Consolution.

For the second Branch of this Colour, it depends upon the same General Reason: Hence grew the Common place of extolling the beginning of everything,

Dimidium facti; qui bene capit, babet.

He hath his Work half done, Who e'er hath well begun.

This made the Astrologers so idle, as to judge of a Mans Nature and Destiny, by the Constellation of the Moment of his Nativity or

Conception.

This Colour is reprehended, because many Inceptions are but (as Epicurus termeth them) Tentamenta, that is, Imperfect Offers and Essays, which vanish, and come to no substance, without any iteration; so as, in such Euses, the second Degree seems the worthiest; as the Body-horse in the Cart, that draweth more than the Fore-horse. Hereof the common Forms are: The second Blow makes the Fray. The second Word makes the Bargain. Alter principium dedit, alter modum abstinit, &c. The One began, the Other kept no Mean.

Another Reprehension of this Colour, is in respect of Defatigation, which makes Perse

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perance of greater Dignity, than Inception: For Chance, or Instinct of Nature, may cause Inception; but setled Affection or Judgment, maketh the Continuance.

Thirdly, This Colour is reprehended in such things, which have a Natural Course and Inclination, contrary to an Inception. So that the Inception is continually evacuated, and gets no start, but there behoveth perpetua Inceptio, that there be always a Beginning; as in the common Forms: Non progredi, est regredi. Not to go forward, is to go backward. Qui non prosicit, desicit. He who makes no Progress, decays. Running against an Hill; Rowing against the Stream, &c. For, if it be with the Stream, or with the Hill, then the Degree of Inception is more than all the rest.

Fourthly, This Colour is to be understood of Gradus Inceptionis a potentia, ad actum comparati, non gradus ab actu ad Incrementum. Of the Degree of Inception, in comparison of the Power with the Act, not of the Degree from the Act to the Increase. For otherwise, Major videtur gradus ab impotentia ad potentiam, quam a potentia ad actum: The Degree from Impotency to Potency seems greater, than from the Power to the Act.

grance of greater Dignity, than Inception: for Chance, or Instinct of Nature, may cause inception a bort feeled effection or judgment,

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Thirdly, This Colour is reprehended in fuch Hings, which have a National Compe and Inlimation, contrary to an Inception. So that te Inception is conting it evacuated, and ges no flast but there behave he was inceping, that there he air 175 a Beginning's sin the common Forur: Non progredie est gredi. Not to go forward a to go backward. Qui nou proficit, defeat, He who makes no Progress, decays, Running against an Hill 3 Reming any sinft the Stream, Orc. For all it be with the smam, or with the Hill, then the Degree of Luception is more than all the

Fourthly. This, Colour is to be underflood of Gradus Inceptionis a potential, ad actum comparail, non gradus ab adu ad Incremenhim. of servere of Inception, in compa-Mon of the Power with the AC, not of the Degree from the Act to the Increase, For other water stajor videtur gradus ab impotenha ad potentiam, quam a potentia ad derem: the Degree from Impotency to Potency feems greater, then from the Power 10 the Acr.

#### THE

## WISDOM

OF THE

## Ancients.

Written in Latine by the Right Honorable

Sir FRANCIS BACON Ke

Baron of Verulam, and Lord Chancellor of England.

Done into English by Sir Arthur Gorges Kt.

Scutum invincibile fides.



London, Printed by T. N. 1673.

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Landon Printed by T. N. 1673



### THE PPEFACE.

He Antiquities of the first Age (except those we find in Sacred Writ) were buried in Oblivion and Silence: Silence was succeeded by Poetical Fables; and Fables again were fol-

lowed by the Records we now enjoy. So that the Mysteries and Secrets of Antiquity were distinguished and separated from the Records and Evidences of succeeding times by the Vail of Fistion, which interposed it self, and came between those things which perished, and those which are extant. I suppose some are of opinion, that my purpose is to write Toys and Trisles, and to usurpe the same liberty in applying, that the Poets assumed in faining, which I might do (I confess) if I listed, and with more serious contemplation intermix these things, to delight either my self in Meditation, or others in Reading. Neither

am I ignorant how fickle and inconstant a thing fiction is, as being subject to be drawn and wrested any way; and how great the commodity of wit and discourse is, that is able to apply things well, yet so as never meant by the first Authors. But I remember that this liberty bath been lately much abused, in that many, to purchase the reverence of Antiquity to their own inventions and faictes, have for the same intent labored to wrest many Poetical Fables : Neither bath the and common varity been used onely of late or now, and then: For even Crifippus long ago did (as an interpreter of dreams) ascribe the opinions of the Stoiks to the Ancient Poets; and more fottifbly do the Chymicks up propriate the Fancies and Delights of Poets in the transformations of Bodies, to the experiments of their Furnace. All these things, 1 say, I have sufficiently considered and weighed, and in them have seen and noted the general levity and indulgence of Mens Wits above Allegories; and yet for all this I relinquish not my opinion.

For first it may not be, that the folly and loosness of a few should altogether detract from the respect due to the Parables: For that were a conceit which might savor of prophaneness and presumption: For Religion it

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#### The Preface.

felf doth sometimes delight in such vails and padows : So that who fo exempts them, feems in a manner to interdict all commerce between things Divine and Humane. But concerning Humane Wisdom, I do indeed ingeniously and freely confest, that I am mclined to imagine, that under some of the Ancient Fictions lay conched certain Myfteries and Allegories, even from their first invention. And I am perswaded ( whether ravished with the Reverence of Antiquity, or because in some Fables I find such singular proportion between the similitude, and the thing signified; and such apt and clear co-berence in the very structure of them, and propriety of names wherewith the persons or actors in them are inscribed and intituled) that no man can constantly deny; but this sence was in the Authors intent and meaning, when they first invented them, and that they purposely shadowed it in this sort: For who can be so stupid and blind in the open light, as (when he bears how Fame, after the Grants were destroyed, sprang up as their youngest Sister) not to refer it to the Murmurs, and Seditions Reports of both sides, which are mont to she abroad for a time after the suppressing of Insurrections? Or when he hears how the Gyunt Typhon having

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baving cut out and brought away Jupiter Nerves, which Mercury Stole from him, and restored, again to Jupiter; doth not presently perceive bow fitly it may be ap - plied to powerful Rebellions, which take from Princes their Sinews of Money and Authority; but So, that by affability of & peech, and wife Edicts (the Minds of their Subjects being in time privily, and as it were by stealth reconciled ) they recover their strength again? Or when he hears how (in that memorable expedition of the Gods against the Gyants) the braying of Silenus his Aß, conduced much to the profligation of the Gyants, doth not confidently imagine that it was invented to shew how the greatest enterprises of Rebels are oftentimes dispersed with vain rumors and fears.

Moreover, to what judgment can the Conformity and signification of Names seem obscure? Seeing Metis, the Wife of Jupiter, doth plainly signific Counsel: Typhon, Insurrection: Pan, Universality. Nemelis, Revenge, and the like. Neither let it trouble any Man, if sometimes he meet with Historical Narrations, or Additions for Ornaments sake, or confusion of Times, of something transferred from one Fable to another,

#### The Preface

enother, to bring in a new Allegory: For it could be no otherwise, seeing they were the inventions of Men, which lived in diversages, and had also diversends: Some being ancient, others neoterical; some have an eye to things Natural, others to Moral.

There is another Argument, and that no small one neither, to prove that these Fables contain certain hidden and involved meanings, seeing some of them are observed to be so absurd and foolish in the very relation that they shew, and as it were proclaim a parable far off: For such Tales as are probable, they may seem to be invented for delight, and in imitation of History. And as for such as no man would so much as imagine or relate, they from to be fought out for other ends: For what hind of fiction is that, wherein Jupiter is faid to have taken Metis to wife, and, perceiving that she was with child, to have devoured her, whence himself conceiving, brought forth Pallas armed out of his head? Truly, I think there was never dream ( so different to the course of cogitation, and so full of montrosity) ever batcht in the Brain of Man. Above all things this prevails most with me, and is of singular moment, many of these Fables seem not to be invented of those by whom they are related and celebrated, as by Homer, Hesiod, and others: For if it were

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#### The Preface.

so, that they took beginning in that age, and from those Authors by whom they are delivered and brought to our hands. My mind gives me, there could be no great or high matter expetted, or supposed to proceed from them in respect of these Originals. But if with attention we consider the matter, it will appear, that they were delivered and related as things formerly believed and received, and not as newly invented and offered unto us. Besides, seeing they are diversly related by Writers that lived near about one and the self same time, we may easily perceive that they were common things, derived from precedent memorials; and that they became various, by reason of the divers ornaments bestowed on them by particular relations: And the consideration of this must needs encrease in us a great opinion of them, as not to be accounted either the effects of the times, or inventions of the Poets, but as Sacred Relicks, or abstracted Airs of better times, which by tradition from more Ancient Nations, fell into the Trumpets and Flutes of the Grecians. But if any do obstinately contend, that Allegories are always adventitially, and as it were by constraint, never naturally and properly included in Fables, we will not be much troublesome, but suffer them to enjoy that gravity of judgment, which I am sure they effect, although indeed

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#### The Preface.

it be but lumpish, and almost leaden. And (if they be worthy to be taken notice of) we will begin a fresh with them in some other

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There is found among Men (and it goes for currant) a twofold use of Parables, and those (which is more to be admired) referred to contrary ends; conducing as well to the folding up, and keeping of things under a vail, as to the enlightning and laying open of obscurities. But omitting the former, (rather then to undergo wrangling, and assuming ancient Fables as things vagrant, and composed only for delight) the latter must questionless still remain as not to be wrested from us by any violence of wit, neither can any (that is but meanly learned) hinder, but it must absolutely be received, as a thing grave and sober, free from all vanity, and exceeding profitable and necessary to all Sciences. This is it, I say, that leads the understanding of Man by an easte and gentle passage through all novel and abstruse inventions, which any way differ from common received opinions. Therefore in the first ages (roben many humane inventions and conclusions, which are now common and vulgar, were new, and not generally known) all things were full of Fables, Enigmaes, Parables, and Similes of all forts: By which they fought to teach and lay open, not to hide und,

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conceal knowledge, especially seeing the understandings of Men were in those times rude and impatient, and almost incapable of any Subtilties; Such things only excepted, as were the objects of Sense; for as Hieroglyphicks preceded Letters, so Parables were more ancient than Arguments. And in these days also, be that would illuminate Mens minds anem in any old matter, and that not with disprosit and barshneß, must absolutely take the same course, and use the help of Similes. Wherefore all that bath been faid, we will thus conclude, The Wisdom of the Ancients, it was either much, or happy: Much, if these Figures and Tropes were invented by study and premeditation; Happy, if they (intending nothing lest) gave matter and occasion to so many worthy Meditations. As concerning my Labors (if there be any thing in them which may do good) I will on neither part count them ill bestowed, my purpose being to illustrate either Antiquity, or Things themselves. Neither am I ignorant that this very Subject hath been attempted by others: But to Speak as I think, and that freely without oftentation, the digmity and efficacy of the thing, is almost lost by these Mens Writings, though voluminous and full of pains, whilst not diving into the depth of Matters, but skilful only in certain common places, have applied the sense of these Parables

#### The Preface.

Parables to certain vulgar and general Things, not so much as glancing at their true Vertue, Genuine Propriety, and full Depth. (I if I be not deceived) shall be new in common Things. Wherefore leaving such as are plain and open, I will aim at further and richer Matters.

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Transmisons time House, Winding Alexander Alexander

Deep Merulist of Time Transmission

Onto this Langen of Brata 2006 Profest thy Service, and with Confessor

say (if Puthingoras believe tonly be)

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# BOOK.

R Ich Mine of Art, Minion of Mercury;
True Truch-Man of the Mind of Mystery.
Inventions Store-House, Nymph of Helicon;
Deep Moralist of Time Tradition.
Unto this Paragon of Brutus Race,
Prosent thy Service, and with cheerful Grace.
Say (if Pythagoras believ'd may be)
The Soul of Ancient Wisdom lives in Thee,

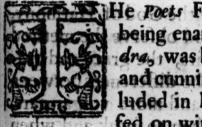
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## NCIEN

CASSANDRA, or Divination,



He Poets Fable, That Apollo being enamoured of Caffaridra, was by her many shifts and conning fleights ftill deluded in his defire; but yet fed on with hope until fuch

time at the had drawn from him the gift of Prophecying and having by fuch her diffimulation in the end, attained to that which from the beginning the fought after at last, flatly rejected his Suit. Who finding himself so far engaged in his promise, as that he could not by any that means

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means revoke again his rash gift, and yet enflamed with an earnest desire of revenge, highly disdaining to be made the scorn of a crafty wench, annexed a penalty to his promise, to wit, that she should ever foretell the truth, but never be believed : So were her divinations always faithfull, but at no time regarded, whereof the still found the experience, yea, even in the ruine of her own countrey, which she had often forewarned them of, but they neither gave credit nor eare to her words. This Fable seems to intimate the unprofitable liberty of untimely admonitions and councels. For they that fo over-weened with the sharpness and dexterity of their own wit and capacity, as that they disdain to submit themselvs to the documents of Apollo, the God of Harmony, whereby to learn and observe the method and measure of affairs, the grace and gravity of discourse, the differences between the more judicious and more vulgar ears, and the due times when to speak and when to be filent; Bethey never so sensible and pregnant, and their judgements never fo profound and profitable, yet in all their endeavours either of perswasion or perforce, they avail nothing, neither are they of any moment to advantage or manage matters, but do rather hasten on the ruine of all those that

that they adhere or devote themselves unto. And then at last when calamity hath made men feel the event of neglect, then shall they too late be reverenced as deep foreseeing and faithful Prophets. Whereof a notable instance is eminently set forth in Marcus Cato Uticensis, who as from a watchtower discovered a far off, and as an Oracle long foretold, the approaching ruine of his Countrey, and the plotted tyranny hovering over the State, both in the first conspiracy, and as it was profecuted in the Civil contention between Cafar and Pompey, and did no good the while, but rather harmed the Commonwealth, and hastened on his Countreys bane, which M. Cicero wisely: observed, and writing to a familiar Friend doth in these terms excellently describe, Cato optime sentit, sed nocet interdum Reipublicæ: Loquitur enim tanquam in Republica Platonis, non tanguam in face Romuli. Cate (faith he) judgeth profoundly, but in the mean time damnifies the State, for he speaks as in the common-wealth of Plato and not as in the dregs of Romilus. alsolisate Monter afreth

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## TYPHON, or a Rebel.

Thun being vexed (fay the Poets) that Jupiter had begotten Palles by himself without her, carneftly pressed all the other Gods and Goddesses that she might also bring forth of her felf alone without him; and having by violence and importunity obtained a grant thereof, she smote the earth, and forthwith sprang up Typhon a huge and horrid monster: This strange birth the Commits to a Serpent (as a Foster father) to nourish it; who no sooner came to ripenels of years, but he provokes Jupiter to battel. In the conflict, the Giant getting the upper hand, takes Jupiter upon his shoulders, carries him into a remote and obscure Countrey, and (cutting out the linews of his hands and feet) brought them away, and so left him miserably mangled and maimed. But Mercury recovering these nerves from Typhon by stealth, restored them again to Jupiter. Jupiter being again by this means corroborated, affaults the Monster afresh, and at the first strikes him with a thunderbolt, from whose blood Serpents were ingendred. This Monster at length fainting and flying, Jupiter casts on him the mount

Eina, and with the weight thereof crushe him.

This Fable feems to point at the variable fortune of Princes, and the rebellious infurrection of Traytors in a State. For Princes may well be faid to be married to their dominions, as Jupiter was to Juno: but it happens now and then, that being debothed by the long custom of empyring and bending towards tyranny, they endeavor to draw all to themselves, and (contemning the counfell of their Nobles and Senators) hatcht laws in their own brain, that is, difpole of things by their own fancy and abfolute power. The people (repining at this) fludy how to create and fet up a Chief of their own choice. This project by the fecret instigation of the Peers and Nobles; doth for the most part take his beginning ; by whose connivence the Commons being let on edg, there follows a kind of murmuring or discontent in the State, shadow by the Infancy of Typkon, which being nurst by the natural pravity and clownish malignity of the vulgar fort (unto Princes as infestuous as Serpents) is again repaired by renewed frength, and at last breaks out into open Rebellion, which (because it brings infinite mischies upon Prince and People) isrepresented by the monstrous deformity

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of Typhon: his hundred heads fignifie their divided powers; his fiery mouths their inflamed intents; his serpentine circles their pestilent malice in besieging; his iron hands, their merciles slaughters; his Eagles talents, their greedy rapines; his plumed boby, their continual rumors and scouts, and fears, and fuch like; and sometimes these rebellions grow fo potent, that Princes are inforced (transported as it were by the Rebells, and forfaking the chief Seats and Cities of the Kingdom) to contract their power, and being deprived of the finews of money and majesty) betake themselves to some remote and obscure corner within their dominions : but in processe of time (if they bear their misfortunes with moderation) they may recover their strength by the vertue and industry of Mercury, that is, they may (by becoming affable, and by reconciling the minds and wills of their Subjects with grave edicts and gracious speech ) excite an alacrity to grant Aids and Subfidies whereby to strengthen their authority anew. Nevertheless having learned tobe wife and wary, they will refrain to try the chance of Fortune by war, and yet study how to suppress the reputation of the Rebels by some famous action, which if it fall out answerable to their expectation, the

The Wisdom of the Ancients:

the Rebels finding themselves weakned, and fearing the success of their broken projects; betake themselves to some sleight and vain bravadoes, like the hissing of serpents, and at length in despair betake themselves to slight, and then when they begin to break, it is safe and timely for Kings to pursue and oppress them with the forces and weight of the kingdome, as it were with the mountain Ætna.

# The Cyclops, or the Ministers of Terror.

Hey say that the Cyclops, fortheir fierceness and cruelty were by Jupiter castinto hell, and there doomed to perpetual imprisonment; but Tellus perswaded Jupiter that it would do well, if being fet at liberty, they were put to forge thunderbolts, which being done accordingly, they became so painful and industrious, as that day and night they continued hammering out in laborious diligence thunderboults, and other instruments of terrour. In process of time Jupiter having conceived a displeasure against Asculapius, the son of Apollo, for restoring a dead man to life by Physick: and concealing his dislike (because

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(because there was no just cause of anger, the deed being pious and famous) secretly incens'd the Gyclopes against him, who without delay slew him with a thunder-bolt. In revenge of which act 3 Apollo (Jupiter not prohibiting it) shot them to death with his arrows.

This Fable may be applied to the projects of Kings, who having cruell, bloody, and exacting Officers, do first punish and displace them, afterwards by the counfell of Tellus, that is of some base and ignoble person, and by the prevailing respect of profit they admit them into their places again, that they may have instruments in a readiness, if at any time there should need either severity of execution, or acerbity of exaction. These servile creatures being by nature cruell, and by their former fortune exasperated, and perceiving well what is expected at their hands, do shew themselves wonderfull officious in fuch kind of imployments; but being too rash and precipitate in feeking countenance and creeping into favour, do sometimes take occasion from the fecret becknings and ambiguous commands of their Prince to performe some hatefull. execution. But Princes (abhorring the fact, and knowing well that they shal never want such kind of instruments) doutterly forfake

The Wydom of the sincrome.

and allies of the wronged to their accusations and revenge, and to the general harred of the people; so that with great applause and prosperous wishes and exclamations to wards the Prince, they are brought, rather too late than undeservedly, to a mise table end.

### NARCISSUS, or Self Love.

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Hey fay that Narciffus was exceeding fair and beautiful probut wonderful proud and difdainful; wherefore despiing all others in respect of himself , he leads a folitary life in the woods and chafes with a few followers, to whom he alone was all in all; among the rest there follows him the Nymph Eccho. During his course of life, it fatally so chanced, that he came to a clear fountain, upon the bank whereof he lay down to repose himself in the leat of the day. And having espyed the hadow of his own face in the water, was beforted and ravished with the contemlation and admiration thereof, that by no means possibly could be drawn from beolding his image in this Glass infomucht at by continual gazing thereupon, he pio . . The Wejdom of the Ancients.

ned away to nothing, and was at last turned into a flower of his own name, which appears in the beginning of the Spring, and is sacred to the infernal powers, Pluto,

Proferpina, and the Furies, This Fable feems to thew the dispositions and fortunes of those, who in respect either of their beauty or other gift wherewith they are adorned and graced by nature without the help of industry, are so far besotted in themselves as that they prove the cause of their own destruction. Forit is the property of men infected with this humor not to come much abroad, or to be conversant in civil affairs, specially seeing those that are in publick place must of inecessity encounter with many contempts and feorns, which may much deject and trouble their minds, and therefore they lead for the most part a solitary, private, and obseure life, attended on with a few followers, and those such as will adore and admire them, like an Eccho flatter them in all their fayings, and applaud them in all their words. So that being by this custome seduced and puft up, and as it were stupified with the admiration of themselves, they are posses fed with so strange a floth and idleness, that they grow in a manner benum'd & defective of all vigor and alacrity. Elegantly doth

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this flower appearing in the biginning of the spring, represent the likeness of these mens dispositions, who in there youth do sourth and wax samous, but being come to ripeness of years, they deceive and frustrate the good hope that is conceived of them. Neither is it impertinent that this lower is said to be consecrated to the infernal deities, because men of this disposition become unprofitable to all humane things. For whatsoever produceth no Fruit of it self, but passeth and vanisheth as if they had been, (like the way of a ship in the Sea) that the Ancients were wont to dedicate to the ghosts and powers below.

### STYX, or Leagues.

The Oath by which the Gods were wont to oblige themselves (when they meant to ratifie any thing so sirmly as never to revoke it) is a thing well known to the yulgar, as being mentioned almost nevery Fable, which was when they did not invoke or call to witness any celestial najesty or divine power, but onely the liver styx, that with crooked and Meanturnings incircleth the Palace of the ternal Dir. This was held as the only Y 2

manner of their Sacrament, and besides it not any other vow to be accounted firm and inviolable, and therefore the punishment to be inflicted (if any did perjure themselves) was that for certain years they should be put out of commons, and not to be admitted to the table of the gods.

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This Fable feems to point at the Leaguer and Pactes of Princes, of which more truly than opportunely may be faid, that be they never so strongly confirmed with the solemnity and religion of an oath, yet are for the most part of no vadility; insomuch that they are made father with an eye to reputation, and report and ceremony, than to faith, security and effect. Moreover add to these the bonds of affinity, as the Sacraments of nature, and mutual deferts of each part, and you shall observe, that with a great many, all these things are placed a degree under ambition and profit, and the licentious defire of domination, And fo much the rather, because it is an easie thing for Princes to defend and cover their unlawful defires and unfaithful vows, with many outwardly seeming fair pretexts. especially seeing there is no Umpire or Moderator of matters concluded upon to whom a reason should be tendred. Therefore there is no true and proper thing made choice

hoice of for the confirmation of faith, nd that no celestial power neither, but is ndeed Negellity (a great God to great Potentates) the peril also of State, and the Communication of profit, As for Necessity, is elegantly represented by styx, that famland irremeable Riversand this Godhead did Iphicrates, the Athenian, call to the Confrmation of a League, who because he alone; is found to speak plainly that which many hide covertly in their Brests, it would not be amissto relate his words. He obsering how the Lacedemonians had thought upon, and propounded divers Cautions, Sanctions, Confirmations, and Bonds, peruining to Leagues, interposed thus: Vium Lacedemonii, nobis vobiscum vinculum, & scuritatis ratio esse possit, si plane demonstretis, vos ea nobis concessisse, & inter manus posuisse, n vobis facultas la dendi nos si maxime velleis minime suppetere possit. There is one thing (O Lacedemonians) that would link us unto you in the Bond of Amity, and be the occasion of Peace and Security, which is, f you would plainly demonstrate, that you have yielded up and put into our hands such things as that; would you hurt us never ofain, you should yet be disfurnished of means to do it. If therefore the dower of burting be taken away, or if by breach of League League there follow the danger of the ruine or diminution of the State or Tribute then indeed the Leagues may feem to be ratified and established, and as it were confirmed by the Sacrament of the Stygian Lake; seeing that it includes the fear of prohibition and fuspension from the Table of the Gods, under which name the Law and Prerogatives, the plenty and felicity of a Kingdom were fignified by the Ancients.

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#### PAN, or Nature.

THe Ancients have exquisitely described Nature under the person of Pan, whole original they leave doubtful; for fome fay that he was the Son of Mercury, others attribute unto him a far different beginning, affirming him to be the common Offspring of Penelopes sutors, upon a suspition, that every one of them had to do with her, which latter relation doubtless gave occasion to some after Writers to intitle this ancient Fable with the name of Penelope, a thing very frequent amongst them, when they apply old fictions to young persons and names, and that many times abfurdly and indifcreetly, as may be seen here: For Pan being one of the Ancient Gods, was long before the time of Vlyffes and Penelope. Befides (for her Matronal Chastity) she was held f

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held venerable by Antiquity. Neither may we pretermit the third conceipt of his Birth : For some fay, that he was the Son of Jupiter and Hybris, which fignifies conrumely or dildain, But howfoever begotten, the Parce (they fay) were his fifters. He is purtrayed by the Ancients in this guile; on his head a pair of horns that reach to Heaven, his Body rough and Hairy, his Beard long and shaggy, his shape biformed above like a Man, below like a Beaft, his feet like Goats-hoofs, bearing these Ensigns of his Jurisdiction, to wit, in his left-hand a Pipe of Seven Reeds, and in his right a Sheephook, or a Staff crooked at the upper aid, and his Mantlemade of a Deopards skin His dignities and offices were thefe, He was the God of Hunters, of Shepherds, and of all Rural Inhabitants: Cheif Prefident alfo of Hills and Mountains, and next to Mercary, the Ambassador of the Gods. Moreover, He was accounted the Leader and Commander of the Nymphs, which were always. wont to dance the rounds, and frisk about him; he was acosted by the satyrs and the old sileni. He had power also to strike men with terrors, and those especially vain and Supersticious, which are termed Panick fears. His acts were not many, for ought that can be found in Records, the cheifest was, that he

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he challenged Cupid at wrestling, in which conflict he had the foil. The tale goes too, how that he caught the Giant Typhon in a Net, and held him fast. Moreover, when Ceres (grumbling and chafing that Proferpina was ravished) had hid her self away, and that all the Gods took pains (by dispersing themselves into every corner ) to find her out; it was onely his good hap (as he was hunting) to light on her, and acquaint the rest where she was. He presumed also to put it to the trial who was the best Musician, he or Apollo, and by the judgment of Midas was indeed preferred: But the wife Judge had a pair of Affes Ears privily chopt to his Noddle for his fentence. Of his Love-tricks, there is nothing reported, or at least not much, a thing to be wondred at, especially being among a troop of Gods fo profulely amorous. This only is faid of him, that he loved the Nymph Eccho (whom he took to Wife) and one pretty Wench more called Syrinx, towards whom Cupid (in an angry and revengeful humor, because so audacioully he had challenged him at wrestling) inflamed his desire. Moreover, he had no iffne (which is a marvel alfo, seeing the Gods, especially those of the male kind, were very generative) only he was the reputed Father of a little Girl called Jambe, that with many pretty

pretty tales was wont to make strangers merry; but some think that he did indeed beget her by his wife Jambe. This (if any be) is a noble tale, as being laid out and big-bellied with the Secrets and Mysteries of Nature. The Standard of the day

Pan (as his name imports) represents and lays open the All of Things or Nature. Concerning his original there are two only opinions that go for currant; for either he came of Mercury, that is, the Word of God, which the holy Scriptures without all controversie affirm, and such of the Philosophers as had any smack of Divinity affented unto; or else from the confused Seeds of Things. For they that would have one simple beginning, refer it unto God; or if a materiate beginning, they would have it; various in power is So that we may end the controversie with this distribution, That the World took beginning either from Mercury, or from the Seeds of all Things, mi

and Corruptio.6. golden Vitra Eclog.6.

Adm. exposed and made subject to Death

Namque canebat uti magnum per inane of Co and Sin And there to Boo of the

Semina, terrarumque, animaque marisque fuissent.

Et liquidi simul ignis: Et his exordia Druge Porties Asimirod comil !

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Omnia, d'ipse tener mundi concreverit

For rich-vain'd orpheus (weetly did re-

How that the Seeds of Fire, Air, Walleter, Earth,

Were all pact in the vast void Uni-

And how from these as Firstlings, all had birth,

And how the Body of this Orbick

From tender infancy so big became.

Original, it seems that the Grecians (either by intercourse with the Egyptians, or one way or other) had heard something of the Hebrew Mysteries; for it points to the state of the World, not considered in immediate Creation, but after the fall of Adam, exposed and made subject to Death and Corruption: For in that state it was (and remains to this day) the Off-spring of God and Sin. And therefore all these Three Narrations, concerning the manner of Pans birth may seem to be true, if it be rightly distinguished between Things and Times. For this Pan or Nature (which

(which we suspect, contemplate, and reverence more than is sit) took beginning from the Word of God by the means of consused matter, and the entrance of prevarication and corruption. The destines may well be thought the sisters of Pan or Nature, because the beginnings and continuances, and corruptions and Depressions, and dissolutions, and eminences, and labours, and selicities of things, and all the chances which can happen unto any thing are linkt with the chain of causes natural.

Horus are attributed unto him, because Horns are broad at the root and sharp at the ends, the nature of all things being like a Pyramis sharp at the top. For individual or fingular things being infinite are first collected into species, which are many allo's then from species into generals, and from generals (by afcending) are contracted into things or notions more general; fo that at length Nature may feem to be contracted into an unity. Neither is it to be wondred at, that Pan toucheth Heaven with his Horns, seeing the height of nature or universal Ideas do in some sort pertain to things divine, and there is a ready and fhort passage from Metaphysick to natural Theology.

The body of Nature is elegantly and with deep

deep judgement depainted hairy, reprefenting the beams or operations of creatures; for beams are as it were the hairs and bristles of Nature, and every creature is either more or less beamy, which is most apparent in the faculty of seeing, and no less in every vertue and operation that effectuates upon a distant object, for whatsoever works up any thing a far off, that may rightly be said to dart forth rayes or beams.

Moreover Pans beard is said to be exceeding long, because the beams or influences of celestial bodies do operate and pierce farthest of all; and the Sun, when (his higher half is shadowed with a cloud) his beams break out in the lower, and looks as if he were bearded.

Nature is also excellently set forth with a biformed body, with respect to the differences between superiour and inferior creatures. For the one part, by reason of their pulchritude, and equability of Motion, and constancy, and dominion over the earth and earthly things, is worthily set out by the shape of man: and the other part in respect of their perturbations and unconstant motions (and therefore needing to be moderated by the celestial) may be well sitted with the sigure of a bruite beast

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beast. This description of his body pertains also to the participation of species, for no natural being seems to be simple, but as it were participated and compounded of two. As for example; man hath something of a beast; a beast something of a plant; a plant something of inanimate body, of that all natural things are in very deed biformed, that is to say, compounded of a superiour, and inferior species.

It is a witty Alegory, that same of the feet of the Goat, by reason of the upward tending motion of terrestial bodies towards the Air and Heaven, for the Goat is a climbing creature, that loves to be hanging about the rocks and steep mountains; And this is done also in a wonderful manner, even by those things which are destinated to this inferior Globe, as many manifestly ap-

pear in clouds and Meteors.

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The two Ensigns which Pan bears in his hands do point, the one at Harmony, the other at Empire: For the Pipe consisting of seven reeds, doth evidently demonstrate the consent and Harmony and discordant concord of all inferior creatures, which is caused by the motion of the seven Planets: And that of the Sheep-hook may be excellently applyed to the order of nature, which is partly right, partly crooked: This

staff therefore or rod is specially crooked in the upper end, because all the works of divine providence in the world are done in a far fetch and circular manner, so that one thing may seem to be effected and yet indeed a clean contrary brought to pass; as the selling of Joseph into Egypt, and the like. Besides in all wise humane government, they that sit at the helme do more happilybring their purposes about, and infinuate more easily into the minds of the people, by pretexts and oblick courses, than by direct methods: so that all Scepters and Maces of authority ought in very deed to be crooked in the upper end.

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Pans Cloak or Mantle is ingeniously fained to be a kin of a Leopard, because it is full of spots: So the Heavens are spotted with Stars, the Sea with Rocks and Islands, the Land with flowers, and every particular creature also is for the most part garnished with divers colours about the superficies, which is as it were a mantle unto it.

The Office of Pan can be by nothing so lively conceived and exprest, as by faining him to be the God of Hunters, for every Natural action, and so by consequence, motion, and progression, is nothing else but a hunting. Arts and Sciences have their Works, and Humane Councils, their ends

ends which they earnestly hunt after. All Natural things have either their food as a prey, or their Pleasure as a Recreation which they feek for, and that in most expert and sagacious manner.

Torva Leana Lupum sequitur, Lupus ille Capellam.

Florentem Cythisum sequitur lasciva Capella.

The hungry Lioness (with sharp defire)

Pursues the Woolf, the Woolf the wanton Goat:

The Goat again doth greedily aspire To have the trifoil juyce pass down her Throat.

Pan is also said to be the God of the Countrey-Clowns, because Men of this condition lead lives more agreeable unto nature, than those that live in the Cities and Courts of Princes, where Nature by too much Art is corrupted: So as the faying of the Poet (though in the sence of Love) might be here verified:

Pars minima est ipfa puella sui.

The Maid forrickt her felf with Art, That of her felf she is least part,

Luc y spant of the Ancients.

He was held to be Lord President of the Mountains, because in the High Mountains and Hills, Nature lays her self most open and Men most apt to view and contemplation.

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Whereas Pan is said to be (next unto Mercury) the Messenger of the Gods, there is in that a Divine Mystery contained, for next to the Word of God, the Image of the World proclaims the Power and Wisdom Divine, as sings the Sacred Poet Psal. 19.1. Cali enarrant gloriam Dei, atque opera manuum ejus indicat sirmamentum. The Heavens declare the glory of God, and Firmament

sheweth the Works of his Hands.

The Nymphs, that is, the Souls of living things take great delight in Pan. For these Souls are the delights or minions of Nature, and the direction or conduct of these Nymphs is with great reason attributed unto Pan, because the Souls of all things living do follow their natural dispositions as their guides, and with infinite variety every one of them after his own fashion, doth leap and frisk and dance with incessant motions about her. The satyrs and syleni also, to wit, youth and old age, are some of Pans followers: For of all Natural things, there is a lively, jocund, and (as I may say) a dancing age, and an age again

The carriages and dispositions of both which ages to some such as Democritic was (that would observe them duly) might peradventure seem as ridiculous and deformed, as the gambols of the satyre, or

the gestures of the syleni.

Of those fears and terrors which Pan is said to be the Author; there may be this wise construction made: Namely, That Nature hath bred in every living thing a kind of care and fear, tending to the preservation of its own life and being, and to the repelling and shunning of all things hurtful. And yet Nature knows not how to keep a mean, but always intermixes vain and empty fears with such as are discreet and profitable: So that all things (if their insides might be seen) would appear full of Panick frights: But men especially in hard, learful, and divers times, are wonderfully instanced with superstition, which indeed is nothing else but a Panick terror.

Concerning the audacity of Panin challenging Capid at wrelling: The meaning of it is, that matter wants no inclination and defire to the relapling and diffolution of the World into the old Chaos, if her malice and violence were not restrained and kept in order, by the prepotent unity and agreement of things signified by Cupid, or the God of Love; and therefore it was a happy turn for Men, and all things else, that in that conslict Pan was found too weak and overcome.

To the same effect may be interpreted his catching of Typhon in a Net: For how-soever there may sometimes happen valuand unwonted Tumors (as the name of Typhon imports) either in the Sea, or in the Air, or in the Earth, or elswhere; yet Nature doth intangle it in an intricate toil, and curb and restrain it, as it were with a Chain of Adamant, the excesses and insolencies of these kind of Bodies.

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But for as much as it was Pans good fortune to find out Geres as he was Hunting, and thought little of it, which none of the other Gods could do, though they did nothing else but seek her, and that very seriously; it gives us this true and grave admonition, That we expect not to receive things necessary for life and manners from Philosophical Abstractions, as from the greater Gods; albeit, they applied themselves to no other study, but from Pan; that is, from the discreet observation, and experience, and the universal knowledge of the things of this World; whereby (oftentimes even by chance, and as it were going going a Hunting ) such inventions are

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The quarrel he made with Apollo about Musick, and the event thereof contains a wholsome instruction, which may serve to restrain Mens Reasons and Judgments with Reins of Sobriety, from boalling and glorying in their gifts. For therefeems to be a twofold Harmony, or Musick; the one of Divine Providence, and the other of Humane Reason. Now to the Ears of Mortals, that is to Humane Judgment, the Administration of the World and Creatures therein, and the more secret Judgments of God, found very hard and harsh ; which folly, albeit it be well fet out with Asses Ears; yet notwithstanding these Ears are secret, and do not openly appear, neither is it perceived or noted as a deformity by the vulgar.

Lastly, It is not to be wondred at, that there is nothing attributed unto Pan concerning Loves, but only of his marriage with Eccho: For the World or Nature doth enjoy it self, and in it self all things else. Now he that loves would enjoy something, but where there is enough, there is no place left to desire. Therefore there can be no wanting love in Pan, or the World, nor desire to obtain any thing (see-

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ing he is contented with himself) but only Speeches, which (if plain) may be inti-mated by the Nymph Eccho, or if more quaint by Syrinx. It is an excellent invention that Pan, or the World is faid to make choice of Eccho onely (above all other Speeches or Voices) for his Wife: For that alone is true Philosophy, which doth faithfully render the very words of the World 5, and it is written no otherwise than the World doth dictate, it being nothing elsebut the Image or reflection of it, not adding any thing of its own, but only iterates and resounds. It belongs also to the fufficiency or perfection of the World, that he begets no Issue; for the World doth generate in respect of its parts, but in respect of the whole, how can it generate, seeing without it, there is no Body? Notwithstanding all this, the Tale of that Tatling Girl faltred upon Pan, may in very deed, with great Reason, be added to this Fable: For by her are represented those vain and idle Paradoxes concerning the Nature of things which have been frequent in all Ages, and have filled the World with Novelties; Fruitless, if you respect the Matter; Changlings, if you respect the kind, sometimes creating Pleasure, sometimes Tediousness

Tediousness with their overmuch prat-

### PERSEUS, or War.

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Ersens is said to have been employed by Pallas, for the destroying of Medusa, who was very infestous to the Western Parts of the World, and especially about the utmost Coasts of Hyberia. A Monster fo dire and horrid, that by her only aspect the turned Men into a Stone. This Medusa alone of all the Gorgons was mortal, the rest not subject to Death. Perseus therefore preparing himfelf for this noble enterprise, had Arms and Gifts bestowed on him by three of the Gods : Mercury gave him Wings annexed to his Heels, Pluto a Helmet, Pallas a Shield and a Looking-Glass. Notwithstanding (although he were thus furnished) he went not directly to Medusa, but first to the Grea, which by the Mother side were Sifters to the Gorgons. These Grea from their Birth were Hoar-headed, refembling old Women. They had but one only Eye, and one Tooth among them all ; both which, the that had occasion to go abroad, was wont to take with her, and at her return to lay them down again.

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This Fable seems to direct the preparation and order, that is to be used in making of War; for the more apt and considerate undertaking whereof, three grave and wholesome Precepts (savoring of the wisdom of Pallas) are to be ob-

looked upon it, should become as stupid

served.

First, That Men do not much trouble themselves about the Conquest of Neighbor Nations, seeing that private possessions, and Empires are enlarged by different means: For in the augmentation of private Revenues, the vicinity of Mens Territories is to be considered; but in the propagation of Publick Dominions, the occasion

occasion and facility of making War, and the Fruit to be expected ought to be instead of vicinity. Certainly the Romans, what time their Conquests towards the West scarce reacht beyond Ligaria, did yet in the East bring all the Provinces as far as the Mountain Taurus within the compass of their Arms and Command; and therefore Perseus, although he were bred and born in the East, did not yet refuse to undertake an expedition even to the uttermost bounds of the West.

Secondly, There must be a care had that the Motives of War be just and honorable, for that begets an alacrity, as well in the Soldiers that fight, as in the people that pay, it draws on and procures Aids, and brings many other Commodities besides. But there is no pretence to take up Arms more pious, than the suppressing of Tyranny; under which yoke, the people lose their courage, and are cast down without heart and vigor, as in the sight of

Medusa.

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Thirdly, It is wifely added, that seeing there were three Gorgons (by which Wars are represented) Perseus undertook her only that was mortal; that is, he made choice of such a kind of War as was likely to be effected and brought to a

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period,

The Wisdom of the Ancients.

period; not pursuing vast and endless

hopes:

The furnishing of Perseus with necessaries was that which only advanced his attempt, and drew Fortune to be of his side; for he had speed from Mercury, concealing of his counsels from Orcus, and Providence from Pallas.

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Neither is it without an Allegory, and that full of matter too, that those Wings of Celerity were fastned to Perseus his Heels, and not to his Ancles, to his Feet and not to his Shoulders; because speed and celerity is required, not so much in the first preparations for War, as in those things which second and yield aid to the first; for there is no Error in War more frequent, than that Prosecutions and Subsidiary forces do fail to answer the alacrity of the first onsets.

Now for that Helmet which Pluto gave him, powerful to make Men invisible, the Moral is plain; but that twofold gift of Providence (to wit, the Sheild and Looking-Glass) is full of Mortality; for that kind of Providence, which like a Sheild avoids the force of blows has not alone needful but that also by which the strength and motions, and counsels of the enemy are descried, as in the Looking-Glass of Pallos.

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But Persens albeit he were sufficiently furnished with aid and courage, yet was he to do one thing of special importance before he entred the Lifts with this Monfter, and that was to have fome intelligence with the Grea. These Grea are Treasons which may be termed the Sifters of War, not defeended of the same stock, but far unlike in Nobility of Birth; for Wars are general and heroical, but Treasons are base and ignoble. Their description is elegant, for they are faid to be Gray-headed, and like old Women from their birth 5 by reason that Traytors are continually vext with cares and trepidations. But all their firength before they break out into open Rebellions) confifts either in an Eye or in a Tooth; for every faction alienated from any state, contemplates and bites. Befides, this Eye and Tooth is as it were common ; for whatfoever they can learn and know is deivered and carried from one to another by the hands of Faction. And as concerning the Tooth, they do all bite alike, and ing the same fong; fo that hear one, and you hear all. Ferfew therefore was to deal with these Gree for the love of their Eye and Tooth. Their Eye to discover, their Tooth to fowe rumors and stir up envy, and to molest and trouble the minds of Men. Men. These things therefore being thus disposed and prepared, he addresses himself to the Astion of War, and sets upon Medusa as she slept; for a wise Captain will ever assault his enemy, when he is unprepared and most secure; and then is there good use of Palles her Glass: For most Men, before it come to the push, can accutely pry into and discern their enemies estate; but the best use of this Glass is in the very point of danger, that the manner of it may be so considered, as that the terror may not discourage, which is signified by that looking into this Glass with the face turned from Medusa.

The Monsters Head being cut off, there follow two effects. The first was, the procreation and raising of Pegasus, by which may be evidently understood Fame, that (flying thorow the World) proclaims victory. The second is the bearing of Medusaes Head in his Sheild; to which there is no kind of defence for excellency comparable; for the one famous and memorable act prosperously effected and brought to pass, doth restrain the motions and insolencies of Enemies, and makes Envy her

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## ENDYMION, or a Favorite.

T is said, that Luna was in love with the Shepherd Endymion, and in a strange and unwonted manner bewrayed her affection: For he lying in a Cave framed by Nature, under the Mountain Latmus, she oftentimes descended from her sphere to enjoy his company as he slept; and after she had kissed him, ascended up again. Yet notwithstanding this his idleness and sleepy security, did not any way impair his estate or sortune; for Luna brought it so to pass, that he alone (of all the rest of the Shepherds) had his slock in best plight, and most fruitful.

This Fable may have reference to the nature and disposition of Princes; for they being full of doubts, and prone to jealouse, do not easily acquaint Men of prying and curious eyes, and as it were of vigilant and wakeful dispositions, with the lecret humors and manners of their life; but such rather as are of quiet and observant Natures, suffering them to do what they list, without further scanning, making as if they were ignorant, and perceiving nothing but of a stupid disposition, and possess

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possest with sleep, yeilding unto them simple obedience, rather than slie complements: For it pleafeth Princes now and then to descend from their Thrones of Majesty (like Luna from the superior orb) and laying afide their Robes of Dignity (which always to be cumbred with, would feem a kind of burthen ) familiarly to converte with Men of this condition, which they think may be done without danger 3 a quality cheifly noted in Tybers mi Cafar , who (of alborhers ) was a Prince most levere, yet fuch only wen gracious in his favor, way being well ac quainted with his disposition, did yer con-Rantly dissemble as if they knew nothing This was the Cultom also of Lewis the D leventh, King of France, a cautious and his Fable may have reference Portion

Neither is it without elegancy, that the eause of Endymion is mentioned in the Fable, because that it is a thing usual with such as are the Favorites of Princes, to have certain pleasant retiring places, whither to invite them for recreation both of body and mind, and that without hun or prejudice to their Fortunes also. And indeed these kind of Favorites are Mencommonly well to pass; for Princes although peradventure they promote them

not ever to places of honor, yet do they advance them fufficiently by their favor and countenance : Neither do they affect them thus, only to ferve their own turn; but are wont to inrich them now and then with great dignities and bounties.

The Sifter of the GIANTS, on Fame

TT is a Poetical Relation, that the Giants begotten of the Earth, made War upon Jupiter, and the other Gods; and by the force of Lightning, they were relifted and overthrown. Whereat the Earth being excitated to wrath, in revenge of her Children brought forth Fame, the youngest Sifter of the Giants, which are not string

> Illam, terra parens ira irritata Deorum, Extremam (ut prohibent) Cao Enceladoque sororem.

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Provok't by wrathful Gods, the Mother Earth

Gives Fame, the Giants youngest Sister Birth.

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The meaning of the Fable seems to be thus: By the Earth, is signified the Nature of the Vulgar, always swoln and malig-nant, and still broaching new scandals against Superiors, and having gotten fit opportunity, stirs up Rebels and Seditious Persons; that with impious courage do molest Princes, and endeavor to sub-vert their estates; but being supprest, the same natural disposition of the People still leaning to the viler fort, (being impatient of peace and tranquility) fpred Rumors, raise malicious Slanders, repining Whisperings, infamous Libels, and others of that kind, to the detraction of them that are in Authority: So as Rebellious Actions, and Seditious Reports, differ nothing in kind and blood, but as it were in Sex only; the one fort being Masculine, and the other Feminine. the and the state of the state of

Existences (are the richest ) Capillatian

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# ACTEON and PENTHEUS, or a curious Man.

THE curiosity of Men, in prying into secrets, and coveting with an undiscreet desire to attain the knowledge of things forbidden, is set forth by the Ancients in two other examples: the one of Astron, the other of Pentheus.

Action having unawares, and as it were by chance beheld Diana naked, was turned into a Stag, and devoured by his own

Dogs.

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And Pentheus climbing up into a tree, with a defire to be a spectator of the hidden sacrifices of Bacchus, was strucken with such a kind of frensie, as that whatsoever he lookt upon, he thought it always double, supposing (among other things) he saw two suns, and two Thebes; insomuch that running towards Thebes, spying another Thebes, instantly turned back again, and so kept still running forward and backward with perpetual unrest.

Eumenidum veluti demens vidt agmina.

reneigh of surrivie

Et Solem geminum, duplices se oftendere Thebas.

Pentheus amazed, doth troops of furies

And Sun, and Thebes seem double to

The first of the Fables pertains to the fecrets of Princes, the fecond to divine my feries. For those that are near about Princes. and come to the knowledge of more fecrett than they would have them, do certainly incur great hatred. And therefore (fuspe-Cling that they are thot at, and opportunities watcht for their overthrow) do lead their lives like Stags, fearfull and full of fufpicion. And it happens oftentimes that their Servants, and those of their houshold, (to infinuate into the Princes favour) do accuse them to their destruction: for against whomsoever the Princes displeasure is known, look how many fervants that man hath, and you shall find them for the most part so many traytors unto him, that his end may prove to be like Atta-

The other is the milery of Penthers: for that by the height of knowledge and nature

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n Philosophy, having elimed, as it were, hto a tree, do with raft attempts (unmindfull of their frailty) pry into the fecrets of divine mysteries, and are justly plagued with perpetual inconstancy, and with wa-vering and perplexed conceits: for seeing the light of nature is one thing, and of grace mother; it happens so to them as if they saw two Suns. And seeing the Actions of Life, and decrees of the will do depend of the understanding, it follows that they doubt, re inconstant no les in will than in opinon; and fo in like manner they may be aid to fee two Thebes: for by Thebes (feethere was the habitation and refuge of tentheur) is meant the end of actions. Hence it comes to pass that they know not mether they go, but as diffracted and unrefolved in the scope of their intentions are all things carried about with fudden affions of the mind, 101

#### ORPHEUS, or Philosophy.

He tale of Orphens, though common, had never the fortune to be firly polyed in every point. It may feem to refer the Image of Philosophy: for the trion of Orphens (a man admirable and A a divine

The Wijdom of the Ancients.

divine, and so excellently skilled in all kind of harmony, that with his sweet ravishing musick he did as it were charm and allure all things to follow him) may carry a singular discription of Philosophy: for the labors of Orpheus do so far exceed the labors of Hercules in dignity and efficacy, as the works of wisdom, excell the works of fortitude.

Orpheus for the love he bear to his wife, fnatcht, as it were, from him by untimely death, resolved to go down to Hell with his Harp, to try if he might obtain her of theinfernal powers. Neither were his hope frustrated: for having appealed them with the melodious found of his voice and touch, prevailed at length fo far, as that they granted him leave to take heraway with him; but on this condition, that she should follow him, and he not to look back upon her, till he came to the light of the upper World; which he (impatient of, out of love and care, and thinking that he was in a manner past all danger) nevertheless violated, infomuch that the covenant is broken, and the forthwith tumbles back again headlong into hell. From that time orphens falling into a deep melancholly became a contemner of women kind, and bequeathed himself to a solitary life in the defarts

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defarts; where, by the same melody of his voice and Harp, he first drew all manner of wild bealts unto him, who (forgetfull of their lavage fierceness, and calling off the precipitate provocations of lust and fury, not caring to latiate their voracity by hunting after prey) as at a Theater in faughning and reconciled amity one towards another, fland all at the gaze about him, and attentively lend their ears to his Musick, Neither is this all; for so great was the power and alluding force of his harmony, that he drew the woods and moved the very stones to come and place themselves in an orderly and decent fashion about him. These things succeding happily, and with great admiration for a time 5 at length certain Thracian Women (posses) with the spirit of Bacchus) made such a horrid and strange noise with their Cornets, that the found of Orphens Harp could no more be heard, infomuch as that harmony, which was the bond of that order and foci-ety being dissolved, all disorder began again; and the beafts (returning to their wonted nature) pursued one another unto death as before: neither did the trees or ltones remain any longer in their places: and Orpheus himself was by these female fu-ties form inpieces, and scattered all over the A 2 2 defar

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delart. For whose cruel death the river Helicon (sacred to the Muses) in horrible indignation, hid his head under ground

and railed it again in another place.

The meaning of this Fable leems to be thus. Orpheus's Mulick is of two forts, the one appealing the infernal powers, the other attracting bealts and trees. The first may be fitly applyed to natural Philosophy, the second to moral or civil disci-

pline.

The most noble work of natural Philolophy, is the reltitution and renovation of things corruptible; the other (as a leffer degree of it) the preservation of bodies in their Estate, detaining them from dissolution and putrefaction, and if this gift may be done in mortals, certainly it can be done by no other means than by the due and exquisite temper of nature, as by the melody and delicate touch of an instrument. But seeing it is of all things most difficult, it is seldom or never attained unto 3 and in all likelihood for no other reason, more than through curious diligence and untimely impatience. And therefore Philosophy hardly able to produce lo excellent an effect in a pensive humour, (and that without cause) busies her self about humane objects, and by periwation and The Wildom of the Auctenta

& eloquence infinuating the love of verty equity, and concord in the Minds of Men; draws multirudes of people to a fociety, makes them subject to Laws, obedient to Government and forgetful of their unbridled affections, whill they give ear to precepts, and submit themselves to discipline; whence follows the building of Houles, erecting of Towns, planting of Fields and Orchards, with Trees and the like, infomuch that it would not be amifs to fay, that even thereby frones, and woods were called together and fetled in order. And after ferious trial made and fruftrated about the reftoring of a body mortal; this care of civil affairs follows in his due place: because by a plain demonstration of the unevitable necessity of death, mens Minds are moved to feek eternity by the fame and glory of their Merits. It is also wisely said in the Fable, that Orpheus was averse from the love of Women and marriage, because the delights of wedlock and the love of Children do for the most part hindermen from enterprising great and noble designs for the publick good, holding posterity a sufficient step to immortality without actions.

Belides even the very works of Wisdom, (although amongst all huma se things they

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do most excell) do nevertheless meet with their periods. For it happens that (after Kingdoms and Commonwealths have flourished for a time) even tumults, and seditions, and Wars arise; in the midst of which hurly-burlies, first Laws are silent, men return to the pravity of their natures; fields and Towns are wasted and depopulated; and then (if their furie continue) Learning and Philosophy must needs be dis-membred; so that a few fragments onely, and in some places will be found like the Scattered Boards of Shipwrack, so as a barbarous Age must follow; and the streams of Hellicon being hid under the Earth (untill the Vicissitude of things passing) they break out again and appear in some other remote Nation, though not perhapsin the same climate.

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### COELUM, or Beginnings

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The Enave it from the Poets by tradition that Calum was the Ancientest of the Gods, and that his members of generation were cut off by his Son saturn, Saturn had many Children, but devored them as soon as they were born. Jupiter only escapt, who being come to mans estate, thrust

thurst saturn his Father into Hell, and so usurped the Kingdom. Moreover he pared off his fathers genitals with the same faul-chin that saturn dismembred Culum, and cast them into the Sea, from whence came Venus. Not long after this, Jupiter (being scarce setled and confirmed in this Kingdom) was invaded by two memorable Wars. The first of the Titans, in the suppressing of which sol (who alone of all the Titans, favoring Jupiters side) took exceeding great pains. The second was of the Giants, whom Jupiter himself destroyed with Thunderbolts: and so all wars being ended, he reigned secure.

This Fable feems enigmatically to flew from whence all things took their beginning, not much differing from that opinion of Philosophers; which Domocritus afterwards labored to maintain, attributing eternity to the first Matter, and not to the World. In which he comes somewhat near the truth of Divine Writ, telling us of a huge deformed Mass, before the beginning,

of the fix days Worksus a mot single

The meaning of the Fable is this: By Calum may be understood that vast concavity, or vaulted compass that comprehends all Matter: and by saturn may be meant the matter it felf, which takes from his Pattern

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rent all power of generating; for the universality or whole Bulk of Matter always remains the same, neither increasing or diminishing in respect of the quality of its Nature: But by the divers agitations and motions of it, were first produced imperfect, and ill agreeing compositions of things, making as it were certain Worlds for Proofs or Essays, and so in process of time a perfect Fabrick or Structure was framed, which should still retain and keep his form. And therefore the Government of the first Age was shadowed by the Kingdom of Saturn, who for the frequent dissolutions and short continuances of things was aptly fained to devour his Children. The succeeding Government was desciphered by the Reign of Jupiter, who confined those continual mutations unto Tartarus, a place fignifying perturbation. This place feems to be all that middle place between the lower Superficies of Heaven, and the Center of the Earth: in which all perturbations and fragility and mortality or corruption are frequents During the former Generation of things in the time of saturns Reign, Venus was not born: forfo long as in the universality of Matter, discord was better and more prevalent than Concord, it was neverlary that there should be a total diffolution or mutation, and that i mar 111

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n the whole Fabrick. And by this kind of eneration were creatures produced before laturn was deprived of his genitals. When his ceased, that other which wrought by lense, immediately came in, consisting in etled and prevalent concord of things, so that mutation should be onely in respect of the parts, the universal Fabrick remaining whole and inviolate.

Saturn they say was deposed and cast down into Hell, but not destroyed and uterly extinguisht, because there was an opinion that the world should relapse into the old Chaos and interregnum again, which sucretius prayed might not happen in his

ime:

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Quod procul a nobis, flectat fortuna gui

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Et ratio potius quam res persuadeat Ipsa:

Of guiding providence be gracious, That this Dooms-day be far remov'd from us;

And grant that by us it may be ex-

Rather than on us in our times affe-

For afterwards the World should sublifer afterwards the World should subsubject own quantity, and Rower. Yet from The Wisdom of the Ancients.

from the beginning there was no rest: for in the Celestial Regions there first followed notable mutations, which by the power of the sun (predominating over superior Bodies) were so quieted, that the state of the World should be conserved: and afterward (in inferior Bodies, by the suppressing and dislipating of Inundations, Tempells, Winds, and general Earthquakes, a more peaceful durable Agreement and Tranquility of things followed. But of this Fable it may convertibly be said, that the Fable contains Philosophy, and Philosophy again the Fable: For we know by faith, that all these things are nothing else but the long-finee ceasing and failing Oracles of Sence, feeing that both the Matter and Fabrick of the World are most truly referred to a Creator.

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#### PROTEUS, or Matter.

The Poets say that Proteus was Neptines Heard-man, a grave Sire, and for excellent a Prophet, that he might well be termed thrice excellent: for he knew not only things to come, but even things for that besides his faill in divination, he was the messenger and interpreter

nterpreter of all Antiquities and hidden hysteries. The place of his abode was a tage wast Cave, where his Custom was every day at noon to count his Flock of Seatalves, and then to go to sleep. Moreover he that desired his advice in any thing, could by no other means obtain it, but by catching him in Manacles, and holding him fast therewith; who nevertheless to be at liberty would turn himself into all nanner of Forms and Wonders of Nature; ometimes into Fire, sometimes into Water, sometimes into the shape of Beasts and the like, till at length he were restored to his own Form again.

This Fable may seem to unfold these crets of Nature and the properties of Matter. For under the person of Protess, the sirst Matter (which next to God is the Ancientest thing) may be represented: For Matter dwels in the concavity of Heaven

is in a Cave.

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He is Neptunes bond-man, because the be operations and dispensations of Matter te chiefly exercised in liquid Bodies.

His Flock or Herd seems to be nothing but the ordinary species of Sensible Creatures, Plants, and Mettals, in which Mater seems to diffuse and as it were spend self; so that after the forming and perfecting

The Wildom of the Ancients.

feeting of thele Kinds, (having ended as it were her Talk) fire feems to fleep and take her reft, not attempting the composition of any more species. And this may be the Moral of Proteus his counting of his

Flock, and of his fleeping.

Now this is faid to be done, not in the morning, nor in the evening, but at noon to wit, at such time as is most fit and convenient for the perfecting and bringing forth of species out of Matter, duly prepared and predisposed, and in the middle as it were, between their beginning and Declinations, which we know fufficiently fout of the Holy Hiltory) to be done about the time of the Creation for then by the power of that Divine Word (Producat) Matter at the Creators command did congregate it lelf Inot by ambages or turnings but instantly) to the production of in work into an Act and constitution of speviel. And thus far have we the Narration of Proteus (free and unrestrained) tagether with his flock compleat: for the univerfality of things with their ordinary flet-Aures and compositions of species bean the face of matter not limited and constrained, and of the flock also of material beings. Nevertheless, if any expert Minister of Nature, shall encounter Matter by main force,

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vexing, and urging her with intent and purpose to reduce her to nothing; she contrarywise (seeing annihilation and absolute destruction cannot be effected but by the Omnipotency of God) being thus raught in the straits of necessity, doth change and turn her self into divers trange Forms and Shapes of things, so that at length (by setching a circuit as it were) she comes to a period, and (if the lorce continue) betakes her self to her comer being. The reason of which contraint or binding will be more facile and expedite if matter be laid hold on by Manacles, that is, by extremities.

Now whereas it is frained that Protess was a Prophet, well skilled in three differences of times, it hath an excellent agreement with the nature of Marter: for it is necessary that he that will know the properties and proceedings of Matter, should comprehend in his understanding the sum of all things, which have been, which are, or which shall be, although no knowledge can extend so far as to singular

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## MEMNON, or a Youth too forward.

He Poets say that Memnon was the Son of Aurora, who (adorned with beautifull armor, and animated with popular applause) came to the Trojan War: where (in rath boldness, hasting unto and thirsting after glory) he enters into fingle combate with Achilles, the valiantest of all the Grecians, by whose powerful hand he was there flain. But Jupiter pittying his distruction, sent Birds to modulate certain lamentable and dolefull Notes at the Solemnization of his Funeral Oblequies Whole statue also (the Sun refle-Ging on it with his Morning Beams) did usually, as is reported send forth a mournfull found.

This Fable may be applyed to the unfortunate destinies of hopefull young Men, who like the Sons of Aurora (pust up with the glittering shew of vanity and Ostentation) attempt actions above their strength, and provoke and press the most valiant Heroes to combate with them, so that (meeting with their over-match) are vanquished and destroyed, whose untimely death

death is oft accompanied with much pitty and commiseration. For among all the difasters that cannot happen to Mortals, there is none so lamentable and so powerful to move compassion as the slower of vertue cropt with too sudden a mischance. Neither hath it been often known that men in their green years become so loathsome and odious, as that at their deaths either sorrow is stinted, or commiseration moderated: but that lamentation and Mourning do not only flutter about their Obsequies like those sune all y by occasions and new motions, and beginning of great Matters, as it were by the morning rays of the sun, their passions and desires are renewed.

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# direction not yet while we have death bear to TITHONVS, or Spirity.

IT is elegantly fained that Tithonus was the Paramour of Aurora, who (definous to enjoy his company) petitioned Jupiter that he might never dye, but (through womanish overlight) forgetting to infert this clause in her Petition, that he might not withall grow old and feeble, it followed, that he was only freed from the condition

dition of Mortality; but for old Age, that came upon him in a marvellous and miferable falhion, agreeable to the state of those who cannot due, yet every that grow weaker and weaker with Age, Insomuch that jupiter (in commiseration of that his mifery) did at length metamorphole him in-

to a Grass-hopper,

This Fable feems to be an ingenious Character or description of pleasure, which in the beginning, and as it were in the morning feems to be pleafant and delight ful, that men defire they might enjoy and monopolize it for ever unto themselves. unmindful of that Satiety and loathing, which (like old age) will come upon them before they be aware. And fo at last (when the use of pleasure leaves men, the defire and affection not yet yeilding unto death) it comes to pais that men please themselves only by talking and commemorating those things which brought pleasure unto them in the flower of their age, which may be observed in libidinous persons, and also in men of military professions: the one delighting in bealtly talk, the other boalting of their valorous deeds, like Graffion pers whose vigour consists only in their ed, that he was only freed from the syon

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#### TUNOES SUTOR, or Baseness.

HE Poets fay, that Jupiter, to enjoy his lustfull delights, took upon him the shape of fundry creatures, as of a Bull, of an Eagle, of a Swan, and of a Golden shower: but being a Sutor to Juno he came in a form most ignoble and base, an object full of contempt and scorn, resembling indeed a miserable Cuckow, weather beaten with rain and tempest, nummed, quaking,

and halfdead with cold.

This Fable is wife and feems to be taken out of the Bowels of Morality; the fence of it being this, That men boast not too much of themselves, thinking by Ostentaion of their own worth to infinuate themelves into estimation and favour with men. The fuccess of such intentions being or the most part measured by the nature nd disposition of those to whom men sue or grace: who if of themselves they be adowed with no gifts and ornaments of nare, but are only of haughty and malignant pirits (intimated by the person of Juno) en are Sutors to know that it is good olicy to omit all kind of appearance that may

may any way shew their own least praise or worth; and that they much deceive themselves in taking any other course. Neither is it enough to shew deformity in obsequiousness, unless they also appear even abject and base in their very persons.

#### CUPID, or an Atome.

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Hat which the Poets say of Cupid or Love, cannot properly be attributed to one and the self same person; and yet the difference is such, that (by rejecting the confusion of persons) the similar way be received.

They say that Love is the ancientest of all the Gods, and of all things else except Chaos, which they hold to be a contempotary with it. Now as touching Chaos, that by the Antients was never dignified with Divine Honour, or with the title of the god. And as for Love, they absolutely bring him in without a father; only some are of opinion, that he came of an Egge that was laid by Nox, and that on Chaos he begat the god and all things else. There are four things attributed to him, perpetual Infancy, blindness, nakedness, and an Archery. There was also another Love, which

which was the youngest of the gods, and he, they say, was the son of Venus. On this also they bestow the attributes of the elder Love, as in some fort we'll apply unto him.

This Fable tends and looks to the Cradle of Nature, Love seeming to be the appetite or defire of the first Matter, or (to speak more plain) the natural motion of the Atome, which is that Ancient and only Power that forms and fashions all things out of Matter, of which there is no Parent, that is to fay, no cause, seeing every cause is as a Parent to its effect. Of this power or vertue there can be no cause in Nature (as for God, we alwayes except him) for nothing was before it, and therefore no efficient cause of it. Neither was there any thing better known to Nature, and therefore neither Genus nor Form. Wherefore what soever it is, positive it is, and but inexpressible. Moreover, if the manner and proceeding of it were to be conceived, yet could it not be by any cause, seeing that (next unto God) it is the cause of causes, it self only without any cause. And perchance there is no likelyhood, that the manner of it may be contained or comprehended within the narrow compass of humane search. Not without reason therefore it is fained to come of an Egge which was laid by Nox. Cer-

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Certainly the Divine Philosopher grants so much. Eccle. 3. 11. Cuncta fecit tempestatibus suis pulchra, & mundum tradidit disputationibus corum, ita tamen ut non inveniat homo opus, quod operatus est Deus, principio ad finem. That is, he hath made every thing beautifull in their seasons, also he hath set the World in their meditations, yet man cannot find the work that God hath wrought, from the beginning even to the end. For the principal Law of Nature, or Power of this defire, created (by God) in these parcels of things, for concurring and meeting together (from whose repetitions and multiplications, all variety of creatures proceeded and were compofed) may dazzle the Eyes of Mens understandings, and comprehended it can hardly be. The Greek Philosophers are observed to be very acute and diligent in searching out the Material principles of things: but in the beginnings of Motion (wherein consists all the efficacy of operation) they are negligent and weak, and in this that we handle, they seem to be altogether blind and stammering: for the opinion of the Peripateticks concerning the appetite of Matter caused by privation, is in a manner nothing else but words, which rather found then fignifie any realty. And those

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those that refer it unto God do very wel, but then they leap up, they ascend not by degrees: for doubtless there is one chief Law subordinate to God, in which all natural things concur and meet, the same that in the fore-cited Scripture is demonstrated in these words, Opus, quod operatus est De-us a principio usque ad finem, the work that God hath wrought from the beginning even to the end. But Democritus which entred more deeply into the confideration of this point, after he had conceived an Atome with some small dimension and form, he attributed unto it one onely desire, or first motion simply or absolutely, and another comparatively or in respect: for he thought that all things did properly tend to the center of the World, whereof those bodies which were more material, descend with swifter motion, and those that had less matter did on the contrary tend upward. But this meditation was very shallow, containing less then was expedient: for neither the turning of the celestial bodies in a round, nor shutting and opening of things may feem to be reduced or applied to this beginning. And as for that opinion of Epicurus concerning the casual declination and agitation of the Atome, it is but a mere toy, and a plain evidence, that he Bb 3 was

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was ignorant of that point. It is therefore more apparent (than we could wish) that this Cupid or Love remains as yet clouded under the shades of Night. Now as concerning his attributes: He is elegantly described with perpetual Infancy or Childhood, because compound bodies they seem greater and more stricken in years: Whereas the first seeds of things or Atoms, they are little and diminute, and always in their Infancie.

He is also well fained to be Naked, because all compound Bodies to a Man rightly judging, seem to be apparelled and cloathed, and nothing to be properly naked

but the first particles of things.

Concerning his blindness, the Allegory is full of Wisdom: For this Love or Defire (whatsoever it be) seems to have but little providence, as directing his pace and motion by that which it perceives nearest, not unlike blind Men that go by Feeling: More admirable then, must that chief Divine providence be, which (from things empty and destitute of providence, and as it were blind) by a constant and fatal law produceth so excellent an order and beauty of things.

The last thing which is attributed unto Love is Archery, by which is meant, that his

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vertue is such, as that it works upon a distant object: because that whatsoever operates afar off, seems to shoot, as it were, an Arrow. Wherefore whosoever holds the being both of Atoms and Vacuity, must needs infer, that the vertue of the Atome reacheth to a distant object: for if it were not so, there could be no motion at all, by reason of the interposition of Vacuity; but all things would stand stone still, and remain immoveable.

Now as touching that other Cupid or Love, he may well be termed the youngest of the Gods, because he could have no being, before the constitution of species: And in his description the Allegory may beapplied and traduced to manners: Nevertheless he holds some kind of conformity with the Elder; for Venus doth generally stir up a desire of conjunction and proceeation, and Cupid her son doth apply this desire to some individual Nature; so that the general disposition comes from Venus, the more exact symphathy from Cupid: the the one derived from causes more near, the other from beginnings more remote and faetal, and as it were from the elder Cupid, of whom every exquisit symphathy doch depend

#### DIOMEDES, or Zeal.

Tomedes flourishing with great fame Jand glory in the Trojans Wars, and in high favour with Pallas, was by her instigated (being indeed forwader then he should have been) not to forbear Venus a jot, if he encountered with her in fight; which very boldly he performed, wounding her in the Right Arm. This presumtuous Fact he carried clear for a while, and being honored and renowned for his many heroick deeds, at last returned into his own Countrey, where finding himself hard bestead with domestick troubles, fled into Italy, betaking himself to the protection of Forreiners, where in the beginning he was fortunate and royally entertained by King Dannus with sumptuous gifts, raising many statues in honour of him throughout his Dominions. But upon the very first Calamity that hapned unto this Nation whereunto he was fled for fuccour, King Dannus enters into a conceit with himself that he had entertained a wicked guest into his Family, and a man odious to the Goddels, and an impugner of their Divinity, that had dared with his Sword to affault and wound that

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that Goddess, who in their Religion they held it facriledge so much as to touch. Therefore, that he might expiate his Countreys guilt, (nothing respecting the Duties of Hospitality, when the bonds of Religion tied him with a more reverend regard) fuddenly slew Diomedes, commanding withall that his Trophies and Statues (hould be abolished and destroyed. Neither was it fafe to lament this miserable destiny ; But even his companions in Arms, whilst they mourned at the Funeral of their Captain, and filled all the places with plaints and lamentations, were suddenly Metamorphosed into Birds like unto Swans, who when their death approacheth, fing melodious and Mournful Hymnes.

This Fable hath a most rare and singular subject: for in any of the Poetical records, wherein the Heroes are mentioned, we find not that any one of them, besides Diomedes, did ever with his Sword offer violence to any of the Deities. And indeed, the Fable seems in him to represent the Nature and fortune of Man, who of himself, doth propound and make this as the end of all his Actions, to worship some Divine power, or to follow some Sect of Religion, though never so vain and superstitious, and with force and Arms to defend the

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the same: For although those bloody quarrels for Religion were unknown to Ancients, (the Heathen Gods not having fo much as a touch of that jealousie, which is an attribute of the true God) yet the wisedom of the ancient times seem to be so copious and full, as that, what was not known by experience, was yet comprehended by meditation and fictions. They then that endeavour to reform and convince any fect of Religion, (though vain, corrupt, and infamous, shadowed by the perfon of Venus) not by the force of Argument and Doctrine, and Holiness of Life, and by the weight of examples and authority, but labour to extirpate and root it out by fire and Sword, and tortures, are incouraged, it may be, thereunto by Pallas, that is, by the acrity of Prudence and leverity of judgment, by whose vigor and efficacy, they see into the falsity and vanity of these Errors. And by this their hatred of pravity, and good zeal to Religion, they purchase to themselves great glory, and by the vulgar (to whom nothing moderate can be gratefull) are esteemed and Honored as the only supporters of truth and Religion, when others feem to be lukewarm and full of fear. Yet this glory and happiness doth feldom endure to the end, **seeing**  feeing every violent prosperity, if it prevent not alteration by an untimely Death, grows to be unprosperous at last: For if it happen that by a change of Government this banished and depressed Sect get strength, and so bear up again, then these Zealous men, so sierce in opposition before, are condemned, their very Names are hateful, and all their glory ends in obliquy.

In that Diomedes is said to be Murthered by his hoast, it gives us to understand that the difference of Religion breeds deceit and treachery, even among neerest acquain-

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Now in that lamentation and Mourning was not tolerated but punished; it puts us in mind, that let there be never so nefarious an Act done, yet there is some place left for commiseration and pity, that even those that hate offences, should yet in humanity commiserate offenders, and pity their distress, it being the extremity of evill when Mercy is not suffered to have commerce with Misery. Yea even in the cause as well of Religion as impiety, many men may be noted and observed to have been compassionate. But on the contrary the complaints and moans of Diomedes followers, that is, of Men of the same sect and opinion, are, wont to be shrill and loud, like Swans, or the

the Birds of Diomedes. In whom also that part of the Allegory is excellent, to signifie, that the last words of those that suffer Death for Religion, like the Songs of dying Swans, do wonderfully work upon the minds of men, and strike and remain a long time in their Sences and Memories.

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#### DEDALUS, or Mechanick.

A Echanical Wisdom and Industry, and in it unlawfull science perverted to wrong ends, is shadowed by the Ancients under the Person of Dadalus, a Man ingenious, but execrable. This Dedalus (for murthering his fellow servant that emulated him/ being banished, was kindly entertained (during his exile) in many Cities, and Princes Courts: for indeed he was the raiser & builder of many goodly structures, as well in honour of the Gods, as the beauty and Magnificence of Cities, and other Publick Places, but for his Works of mifchief he is most notorious. It is he that framed the Engin which Paliphae used to satisfie her lust in company with a Bull; so that by this his wretched Industrie, and pernicious device, that Monster Minotaur (the destruction of so many hopefull youths) took

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his accurfed and infamous beginning, and studying to cover and increase one mischief with another; for the security and preservation of this Monster he invented and built a Labyrinth, a work for intent and use most nefarious and wicked, for skill and Workmanship famous and Excellent. Afterwards, that he might not be noted onely for Works of Mischief, but be sought after as well for Remedies, as for Instruments of Destruction, he was the Authour of that Ingenious device concerning the clue of thred, by which the Labyrinth was made passible without any let. This Dedalus was persecuted by Minos with great severity, diligence and inquiry, but he always found the means to avoid and escape histyranny. Lastly he taught his son Icarus to flie, but the novice in Ostentation of this Art soaring too high, fell into the Sea and was drowned.

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The Parable seems to be thus: in the beginning of it may be noted that kind of envy or emulation that lodgeth and wonderfully swayes and domineers amongst excellent atrificers, there being no kind of people more reciprocally tormented with bitter and deadly hatred than they.

The banishment also of Dedalus (a pu-

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of policy and providence) is worth the noting: for Artificers have this prerogative to find entertainment and welcome in all Countries, so that exile to an excellent Workman can hardly be termed a punishment, whereas other conditions and states of life can scarce live out of their own Country. The admiration of Artificers is propagated and increased in foreign and strange Nations, seeing it is a natural and inbred disposition of Men to value their own Countrymen (in respect of Mechanical Works) less than strangers.

Concerning the use of Mechanical Arts, that which follows is plain. The life of man is much beholding to them, seeing many things (conducing to the Ornament of Religion, to the Grace of Civil Discipline, and to the beautifying of all humane kind) are extracted out of their Treasuries: and yet notwithstanding from the same Magazine or storehouse are produced Instuments both of Lust and Death; for to omit the Wiles of Bands, we will know how far exquisite Poysons, warlike Engines, and fuch like mischiefs (the effects of Mechanical Inventions) do exceed the Minotaur himself in malignity and savage cruelty.

Moreover that of the Labyrinth is an excellent

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excellent Allegory, whereby is shadowed the nature of Mechanical Sciences, for all such handycraft Works as are more ingenious and accurate, may be compared to a Labyrinth in respect of subtilty and divers intricate passages, and in other plain resemblances, which by the eye of judgement can hardly be guided and discerned, but only by the line of experience.

Neither is it impertinently added, that he which invented the intricate nooks of the Labyrinth, did also shew the commodity of the clue: For Mechanical Arts are of ambiguoususe, serving as well for hurt as for remedy, and they have in a manner power both to loose and bind themselves.

Unlawfull trades, and so by consequence Arts themselves, are often persecuted by Minos, that is by laws, which do condemn them and prohibite men to use them. Nevertheless they are hid and retained every where, finding lurking holes, and places of receit, which was wel observed by Tacitus of the Mathematicians and Figure-slingers of his time in a thing not so much unlike; Genus hominum quod in civitate nostra semper Extenditur Extenditur. There is a kind of Men that will always abide in our City, though always forbidden. And yet notwithstanding unlawful and curious Arts of

The Wijdom of the Ancients.

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of what kind soever, in tract of time, when they cannot perform what they promise, do fall from the good opinion that was held of them (no otherwise than Icarus fell down from the Skies) they grow to be contemned and scorned, and so perish by too much Ostentation. And to say the truth, they are not so happily restrained by the reins of Law, as bewrayed by their own vanity.

#### ERICTHONIUS, or Imposture.

Minerva for her Virginity, and impatient of denial, with an inflamed desire offered her violence, but in strugling his seed fell upon the Ground, whereof came E-ridhonius, whose Body from the middle upward, was of a comely and apt proportion, but his thighs and legs like the tail of an Eel, small and deformed. To which Monstrosity he being conscious, became the first inventor of the use of Chariots, whereby that part of his body which was well proportioned might be seen, and the other which was ugly and uncomely might be hid.

This strange and prodigious fiction may feem

feem to thew that art which (for the great ple it hath of fire) is shadowed by unifar, although it labour by much firiving with corporeal substances to force Nature, and to make het; subject to it (the being for her industrious Works rightly represented by Minerva) yet seldom or never attains the end it Aimsat, but with much ado and great pains (wrefiling as it were with her) comes thort of its purpole, and produceth certain imperfect Births and lame Works, fair to the eye, but weak and defective in use with many impostors (with much subtilty and deceit) fet to view and carry about, sit were, in triumph, as may for the most part be noted in Chymical productions, and other Mechanical fubtilities and novelies, especially when (rather prosecuting heir intent, than reclining their Emoure) they rather strive to overcome nature by bree, than fue for her embracements by the oblequioulness and observance interm

DEVEALION, or Restitution!

He Poets say, that (the People of the old World being destroyed by a gental deluge) Desication and Pirrha were nly lest a live; who praying with ferrors

The Waldon of the Ancients.

vent and zealous devotion, that they might know by what means to repair mankind, had answer from an Oracle that they flould obtain what they defired, if taking the Bones of their Mother they east them them with great and zment and despair, seeing (all things being defaced by the Flood) it would be an endless work to find their Mothers Sepulchre, but at length they understood that by bones the Rones of the earth (feeing the Earth was the Mother of all things) were fignified by the Oracle. This Fable feems to reveal a fecret of Nature, and to correct an Errour familiar to mens concerts: for through want of -knowledge, men think that things may take relievation and restauration from their putrefaction and dregs, no otherwise than the Phanix from the Ashes, which in no case can be admitted, seeing such kind of materials, when they have fulfilled their periods, are unapt for the beginnings of fuch things: we must therefore look back to more common principles.

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HoPoets fay, that (the People of the old World bring defiroyed by a gegyl delage) Dendina and Payla were only left a live; who praying with fer2

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#### s sought the roof happy, who had all NEMESSIS, or the Viciffitude of things.

Emelor is faid to be a Goddes wenerable unto all, but to be feared of mone but Potentates and Fortunes favorites. She is thought to be the Daughter of Oceanus and Nox. She is proutraicted with Wings on her Shoulders, and on her head & Coronet; bearing in her right hand a Javelin of Ash, and in her left a Pitcher with the similitudes of Athiopians rengraven on it is and aftly, the is described fifting on an Harr.

The Parable may be thus unfolded. Her ame Nemelis doth plainly lignific Revenge or Retribution, her office and administraion being (like Tribune of thepeople) o hinder the constant and perpetual feicity of happy Men, and to interpose her word, veto, I forbid the continuance of t, that is, not only to chastise insolency, ut to intermix prosperity (though harmels and in a mean) with the Vicislitudes of dversity, as if it were a custom, that no nortal man should be admitted to the Tale of Gods but for sport. Truly when I ead that Chapter, wherein Caius Plinius ath collected his misfortunes and miseries

Visdom of the Ancients. of Augustus Cefar; whom of all Men I thought the most happy, who had also a kind of Art to use and enjoy his fortune, and in whose mind might be noted neither pride, nor lightness, nor niceness, nor disorder, nor melancholly (as that he had appointed a time to dye of his own accord) I then deemed this Goddess to be great and powerful, to whose Altar so worthy a Sacrifice as this was drawn.

The Parents of this Goddels were Oceames and Nox, that is, the viciflitude of things and Divine Judgement obscure and fecret; for the alteration of things are aprly reprefented by the Sea, in respect of the continual ebbing and flowing of it, and hidden providence is well fet forth by the Night: for even the Nocturnal Nemelis ( seeing humane judgment differs much from divine) was ferioufly observed by the Heaider the conflant and perpetualnats of happy lien, and to internole her

Virgil Aneld, lib. 2. is, not only to chalife infolence,

-inus de Cadit & Riphens justiffimus unm, Qui fuit ex Teueris, & servantissimus on recognica de la verez culta de la constanta 
Gods but for Coort. Troly when I

Cosmer, wherein Carr Phining

ofted me misfogunes and miferies

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That day by Greekish force was Ripheus flain, 180 just and strict observer of the

Law,

As Troy within her Walls did not contain,

A better Man: Yet God then good it faw. those whom the adually fire

She is discribed with Wings, because the changes of things are so sudden, as that they are seen, before fore seen: for in the Records of all Ages, we find it for the most part true, that great Potentates, and wife Men have perished by those missortunes which they most contemned; as may be observed in Marcus Cicers, who being admonished by Decius Brutus of Ottavius Cag fars hypocritical friendship and hollow heartedness towards him, returns this answer, Te autem, wir Brute, sient debeo, amo, quod istud quicquid est nugarum me soire vo-uisti. I must ever acknowledge my self (Dear Brutus) beholding to thee, in love, for that thou half been so carefull to acquaint me with that which I effeem but as needles trifle to be doubted

Nemesis is also adorned with a Goronet, to shew the envious and malignant disposition of the vulgar, for when Fortunes favorites and great Potentates come to ruine, then do the common people rejoyce, setting as it were a Crown upon the head of Revenge.

The Javelin in her right hand points at those whom she actually strikes and pierceth

thorow.

And before those, whom she destroyes not in their calamity and misfortune, she ever presents that black and dismall spectacle in her left hand: for questionless to men sitting as it were upon the pinacle of prosperity, the thoughts of Death and painfulness of sickness and misfortunes, persidiousness of friends, treachery of foes, change of estate, and such like, seem as ugly to the eye of their Meditations, as those Ethiopians pictured in Nemesis her Pitcher. Virgil in describing the battel of Actium speaks thus elegantly of Cleopatra.

Regina in mediis patrio vocat agmina sistro

Nec dum etiam geminos a tergo respicit

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The Queen amidstabis burly burly
stands, and control of the calls
And with her Countrey Timbrel calls
her bands; is a love a late to lead to l

Two deadly Snakesnwith, venom fpeckledback. In even this was the event.

But not long after which way foever the turned, troops of Ethiopians were fill before her Eyes.

Lastly, It is wisely added, that Nemelis rides upon an Hart, because an Hart is a most lively Creature. And albeit, it may be, that such as are cut off by Death in their Youth prevent and shun the power of Nemelis; yet doubtless such, whose prosperity and power continue long, are made subject unto her, and lye as it were trodden under her feet.

# that in his own Territory expeds an enemy, historia from RVO LEHON Lines Towns, heaftenbles in an out of the Coun-

T is a Fable of Antiquity, that when Hercules and Achelous as Rivals contended for the Marriage of Deignira, the matter drew them to combate, wherein Achelous C c 4

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took upon him many divers shapes, for so was it in his power to do, and amongst others, transforming himself into the likeness of a furious wilde Bull, assaults Hercules and provokes him to sight. But Hercules, for all this, sticking to his old humane form, couragiously encounters him, and so the combate goes roundly on. But this was the event, that Hercules tore away one of the Buls horns, wherewith he being mightily daunted and grieved, to randome his Horn again, was contented to give Hercules in exchange thereof, the Amalihem Horn, or Cornu-Copia.

This Fable hath relation unto the expedirions of War, for the preparations thereof on the defensive part (which exprest in the person of Achelous ) is very diverse and uncertain. But the invading party is most commonly of one fort, and that very fingle, confifting of an Army by Land, or perhaps of a Navy by Sea. But for a King that in his own Territory, expects an enemy, his occasions are infinite. He fortifies Towns, he assembles men out of the Countreys and Villages, he raiseth Cittadels, he builds and breaks down Bridges, he disposeth Garrisons, and placeth Troops of Soldiers on Passages of Rivers; on Ports, on Mountains, and Ambushes in Woods,

Woods, and is bufied with a multitude of other directions, infomuch, that every day he prescribeth new Forms and Orders; and then at last having accommodated all things compleat for defence, he then rightly represents the form and manner of a fierce fighting Bull. On the other fide, the Invader his greatest care is, the fear to be diffressed for victuals in an Enemy-Countrey 5 and therefore affects cheifly to haften on battle: For if it should happen, that after a field fight, he prove the Victor, and as it were, break the Horn of the Enemy, then certainly this follows, that his Enemy being stricken with terror, and abased in his tepotation, presently bewrays his weakness, and feeking to repair his lofs, retires himfelf to some strong hold, abandoning to the Conqueror the spoil and fack of his Countrey and Cities; which may well be termed atype of the Amalthean Horn.

### DIONTSUS, or Paffions.

Hey say that semele, Jupiters Sweetheart (having bound her Paramor by an irrecoverable Oath to grant her one request which she would require) desired that he would accompany her in the same form,

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wherein he accompanied June: Which he granting (as not able to deny) it came to pals, that the milerable Wench was burnt with Lightning. But the Infant which the bare in her Womb, Jupiter the Father took out, and kept it in a gash which he cut in his Thigh, till the Moneths were compleat that it should be born. This burden made Jupiter somewhat to limp, whereupon the child (because it was heavy and troublesome to its Father, while it lay in his thigh) was called Dionysus. Being born, it was committed to Proserpina for some years to be Nurst, and being grown up, it had such a Maiden-face, as that a Man could hardly judge whether it were a Boy or Girl. He was dead also, and buried for a time, but P afterward revived: Being but a Youth, he winvented and taught the planting and dress-el ing of Vines, the making also, and use of ey Wine; for which, becoming famous and ce renowned, he subjugated the World, even po to the uttermost bounds of India. He rode sto in a Chariot drawn with Tygers. There to danced about him certain deformed Hob- fir goblins called Cobali, Acrasus, and others, ve yea, even the Muses also were some of his the followers. He took to Wife Ariadne, for britaken, and left by Thefens. The Tree facred Hi unto him was the Ivy. He was held the In- un ventor

oreno.

ventor and Institutor of Sacrifices, and Ceremonies, and full of corruption and cruelty. He had power to frike men with fury or madness; for it is reported, that at the celebration of his Orgies, two famous worthies, Pentheus and Orpheus, were torn in pieces by certain frantick. Women, the one because he got upon a Tree to behold their Geremonies in these Sacrifices; the other for making melody with his Harp: And for his Gods, they are in manner the fame with Jupiters band and and seeds

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There is such excellent morality coucht in this Fable, as that Moral Philosophy affords not better; for under the person of Bacchus is described the nature of affection, passion, or perturbation, the Mother of which (though never so hurtful) is nothing else but the object of apparent good in the eyes of Appetite. And it is always conpassion, or perturbation, the Mother of d ceived in an unlawful desire, rashly proen pounded and obtained, before well underde flood and confidered i and when it begins re to grow, the Mother of it, which is the deb. fire of apparent good by too much ferrs, vency, is destroyed and perisheth : Neveris theles (whilest yet it is an imperfect Emr. brio) it is nourished and preserved in the Humane Soul, (which is as it were a Father n unto it, and represented by Jupiter) but to especially

especially in the inferior part thereof, as in a thigh, where also it causeth so much trouble and vexation, as that good determinations and actions are much hindred and lamed thereby; and when it comes to be confirmed by confent and habit, and breaks out, as it were, into act, it remains yeta while, with Proferpina, as with a Nurle, that is, it feeks corners and feeret places, and as it were, Caves under ground, until (the Reins of Shame and Fear being laid aside in a pampered audaciousness) it either takes the pretext of some vertue, or becomes altogether impudent and frameless. And it is most true, that every vehement Passion is of a doubtful Sex, as being Masculine in the first motion, but Feminine in profecution. Wall of 1949a

It is an excellent fiction that of Bacehas his reviving; for Passions do sometimes feem to be in a dead sleep, and as it were utterly extinct, but we should not think them to be so indeed, no, though they lay, as it were, in their grave; for, let there be but matter and opportunity offered, and you shall see them quickly to revive

again.

The invention of Wine is wittily afcribed unto him; every affection being ingenious and skilful in finding out that which brings

nourish-

The Wisdom of the Ancients.

nourishment unto it; and indeed of all things known to Men, Wine is most powerful and efficacious to excite and kindle Passions of what kind soever, as being in a manner common Nurse to them all.

Again, his conquering of Nations, and undertaking infinite expeditions is an elegant device; for defire never rests content with what it hath, but with an infinite and unsatiable appetite still covers and gapes

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His Chariot also is well said to be drawn by Tygers; for as soon as any affection shall from going afoot, be advanced to ride in a Chariot, and shall captivate reason, and lead her in a triumph, it grows cruel, untained, and sierce against whatsoever

withstands or opposeth it.

It is worth the noting allo, that those ridiculous Hobgoblins are brought in, dancing about his Chariot; for every Pallion doth cause, in the eyes, face, and gesture, certain undecent, and ill-seeming, apish, and deformed motions; so that they who in any kind of passion, as in anger, arrogancy, or love, seem glorious and brave in their own eyes, do yet appear to others mis-shapen and ridiculous.

In that the Muses are said to be of his company, it shows that there is no affection

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almost which is not soothed by some Art, wherein the indulgence of wits doth derogate from the glory of the Muses, who (when they ought to be the Mistresses of Life) are made the Waiting-maids of Affections,

Again, where Bacchus is said to have loved Ariadne, that was rejected by Theseus; it is an Allegory of special observation; for it is most certain, that passions always covet and desire that which experience for-lakes; and they all know (who have paid dear for serving and obeying their Lusts) that whether it be honor, or riches, or delight, or glory, or knowledge, or any thing else which they seek after, yet are they but things cast off, and by divers men in all ages, after experience had, utterly rejected and loathed,

Neither is it without a mystery, that the Ivy was facted to Bacchus; for the Application holds, first, In that the Ivy remains green in Winter. Secondly, In that it sticks to, embraceth, and overtoppeth so many divers Bodies, as Trees, Walls, and Edifices. Touching the first, every Passion doth by resistance and resuctation, and as it were by an Antiperistasis ( like the Ivy of the cold of Winter, grow fresh and lusty. And as for the other, every predo-

minate affection doth again (like the Ivy) embrace and limit all humane actions and determinations, adhering and cleaving

fast unto them.

Neither is it a wonder, that superstitious Rites and Ceremonies were attributed unto Bacchus, seeing every giddy headed humor keeps in a manner Revel-rout in falle Religious; or that the cause of Madnels should be afcribed unto him, seeing every affection is by Nature a short sury, which (if it grow vehement; and become habitual) concludes Madnels.

habitual) concludes Madnels habitual lo ber Concerning the rending and difmembring of Penthels and Orpheus, the Parable is plain, for every prevalent affection is outragious and severe, and against curious inquiry, and wholesome and free admonition.

Lastly, That confusion of Jupiter and Bacchus, their persons may be well transferred to a Parable, seeing noble and famous Acts, and remarkable and glorious Merits, do sometimes proceed from Vertue, and well ordered Reason and Magnanimity, and sometimes from a secret Assection, and hidden Passion, which are so dignified with the celebrity of Fame and Glory, that a Man can hardly distinguish between the Acts of Bacchus, and the Gests of Jupiter.

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## Basin ATALANTA, or Gain. drag

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Talante, who was reputed to excel in Swiftness, would needs challenge Hippetweres at a march in running. The conditions of the price were thefe, That if Hippomenes won the Race, he should espouse Atalanta; if he were out-run, that then he hould forfeit his life. And in the opinion of all, the victory was thought affured of Atalantas fide, being famous as she was for her matchless and inconquerable fored, whereby the had been the bane of many. Hippomenes therefore bethinks him, how to deceive her by a trick, and in that regard provides three Golden Apples or Balls, which he purposely carried about him. The Race is begun, and Atalanta gets a good fart before him. He feeing himself thus cast behind being mindful of his device, throws one of his Golden Balls before her, and yet not outright, but somewhat of the one side, both to make her linger, and also to draw her out of the right course: She out of a Womanish defire, (being thus enticed with the beauty of the Golden Apple) leaving her direct Race, runs aside and stoops to catch the Ball, T.A.

The Wifdom of the Anciems:

Ball, Hippomenes the while holds on his course, getting thereby a great start, and leaves her behind him: But she by her own natural swiftness, recovers her lost time; and gets before him again. But Hippomenes still continues his sleight, and both the second and third times call out his Balls, those inticing delays; and so by craft, and nor by his activity, wins the Race

and Victory

This Fable feems Allegorically to demonstrate a notable conflict between Art and Nature; for Art (figuified by Atalanta) in its work (if it be not letted and hindred) is far more swift than Nature, more speedy in pace, and sooner attains the end it aims at, which is manifest almost in every effect ! As your may fee in Fruit-trees, whereof those that grow of a Kernel are long ever they Bear, but fuch sare graffethon a Stock avgreat deal took Tournay fee it in Olay, which in the generation of Stoness 18 long ever if become hard 5 bir in the burning of Bricks, very quickly effected to Allo in Mora affages you may observe, that it is a day ime ere (by the benefit of Nature) forw can be affwaged, and comfort attain-d; whereas Philosophy (which is, as it were, Art of Living) tarries not the leifate

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fire of time, but doth it instantly, and out of hand; and yet this Prerogative and fingular agility of Art is hindred by certain Golden Apples, to the infinite prejudice of Humane proceedings: For there is not any one Art or Science which constantly perseveres in a true and lawful course, till it come to the proposed End or Mark; but ever and anon makes ftops after good beginnings, leaves the Race, and turns alide to Profit and Commodity, like Atalanta. Bilinos sid son a starthom

Declinat cursus, aurumque volubile tolbindeed) is far one wife than Meure.

Who doth her Course forsake, The Rolling Gold to take

milities, where it those that grow of a And therefore it is no wonder that Art hath not the power to conquer Nature, and by Pact or Law of Conquest, to kill and destroy her; but on the contrary it falls out, that Art becomes subject to Nature, or and yields the obedience, as of a Wife to all T patteres you may objerve, it.bnadauH 370

of time etc (by time transfit of Marure) forso ton que be affw. -d, and comion attainqo ed whereas Philotophy (which is asis

were Arthof Living) tarries not the leis-50 fure

## PROMETHEUS, or the State secupied the commend of the there was

He Ancients deliver, that Promethemade a Man of Clay, mixt with certain parcels taken from divers Animals, who fludying to maintain this his Work by Art, (that he might not be accounted a founder only, but a propagator of humane kind) stole up to Heaven with a bundle of Twigs, which he kindled at the Chariot of the Sun, came down again, and communicated it with men! and yet they lay, (that notwithstanding this excellent work of his) he was requited with ingratitude, in a treacherous conspiracy: For they accufed both him and his invention to Japiter, which was not to taken as was meet it should, for the information was plealing to Jupiter, and all the gods. And therefore in a merry mood, granted unto Men, not only the use of fire, but perpetual youth also, a boon most acceptable and desireable. They being, as it were, overjoyed, did foolishly lay this gift of the gods upon the of back of an Als, who being wonderfully opprest with thirst, and near a fountain, wastold by a Serpent (which had the custo-Dd 2

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dy thereof) that he should not drink, unless he would promise to give him the Burthen that was on his Back. The filly Ass accepted the condition, and so the restauration of youth (fold for a draught of Water) past from Men to Serpents. But Prometheus full of malice, being reconciled unto Men, after they were frustrated of their gift, but in a chase yet with jupiter, seared not to use deceit in sacrifice: for having killed two Buls, and in one of their Hides wrapt up the fielh and fat of them both, and in the other only the bones, with a great shew of religious devotion, gave fupiter his choice, who (detelling his fraud and hypocrific but taking an occasion of revenge) chose that which was stopt with bones and fo turning to revenge (when he faw that the infolency of Prometheus would not be represed, but by laying some grievious affliction upon mankind, in the forming of which, he so much bragged and boasted) commanded vulcan, to frame a goodly beautiful Woman, which being done, every one of the Gods beltowed a gift on her; whereupon the was called Pandora, To this Woman they gave in her hand, a goodly Box, full of all miseries and calamities only in the bottom of it they put Hope; with this Box the comes first to Pagmetheus, thinking

thinking to catch him? if peradventure, he should accept it at bee hands, and for apen it: which he nevertholefs, with good Bravidence and forelight refused. Wherevon the goes to Epimethem (who, though Patother to Prometheus, yet was of a much differing disposition) and offers this Box unto him. who, without delay took it, and rafaly openedit; but when he law that alb kind of mileries came fluttering about his ears, being wife too late, with great spiced and earnest endeavour calapt on the cover, and fowith much ado retained Hope fitting alone in the bottom, at last finiter laying many and grievous Crimes to Prometheus his charge (as that he had fold fire from Heaven, that in contempt of his Majesty, he facrificed a Bulls hide stuft with bones, that he fcornfully rejected his gift, and befides all this that he offered violence to Pallas) calthim into Chains, and doomed him to perpetual Torment : and by Jupiters command, was brought to the Mountain Cancalus, and there bound fast tons Pib lar that he could not fir; there came an Eagle also, that every day fate tyring upon his Liver, and wasted it, but as much as was eaten in the day, grew again in the Night, that matter for torment to work upon might never decay. But yet they say th ould Dd a there

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there was an end of this punishment: for Hercules crossing the Ocean in a Cup, which the Sun gave him, came to Cancasus, and set Prometheus at liberty, by shooting the Eagle with an Arrow. Moreover in some Nations there were instituted in the homour of Prometheus, certain games of Lampbearers, in which they that strived for the Prize, were wont to carry torches lighted; which, who so suffered to go out, yielded the place and victory to those that sollowed, and so cast back themselves, so that whosever came first to the Mark with his Torch burning, got the prize.

This Fable demonstrates and present many true and grave speculations, wherein some things have been heretofore well no-

ted, others not fo much as toucht.

Promethese doth clearly and elegantly fignify Providence: for in the Universality of Nature, the Fabrick and constitution of Man only was by the Ancients pickt out and chosen, and attributed unto Providence, as a peculiar Work. The reason of it seems to be, not only in that the Nature of Man is capable of a Mindand understanding, which is the Seat of Providence, and therefore it would seem strange and incredible that the reason and mind should

should so proceed and flow from dumb and deaf principles, as that it should necessarily be concluded, the Soul of Man to be indued with providence, not without the example, intention, and stamp of a greater providence. But this also is chiefly propounded, that man is as it were, the center of the World, in respect of final causes, so that if man were not in Nature, all things would feem to stray and wander without purpose, and like scattered branches (as they fay) without inclination to their end: for all things attend on man, and he makes use of, and gathers fruit from all Creatures: for the revolutions and periods of Stars make both for the distinctions of times, and the distribution of the Worlds fight. Meteors also are referred to prefages of Tempelts; and Winds are ordained, as well for Navigation, as for turning of Mills, and other Engines: and Plants, and Animals of what kind foever, areulefull either for Mens Houses, and places of shelter, or for rayment, or for food, or medicine, or for ease of labour, or in a word, for delight and solace; so that all things feem to Work, not for themselves, but for Man.

Neither is it added without confideration that certain particles were taken from diverse 46 The Wisdam of the Ancients.

diverte Living Creatures, and mixt and tempered with that clayie Mass, because it is most true that of all things comprehended within the compals of the universe, Man is a thing most mixt and compounded, insomuch that he was well termed by the Ancients, a little World, for although the Chimieks do, with too much curiofity, take and rest the elegancy of this Word (Micrecasm) to the letter, contending to find in Man all Minerals, all vegetables and the reft, or any thing that holds proportion. with them, yet this proposition remains found and whole, that the Body of Man, of all material beings is found to be most compounded, and most organical, whereby it is indued and furnished with most admirable vertues and faculties. And as for simple Bodies, their powers are not many, though certain and violent, as existing without being Weakened, diminished or Rented by mixture, for the multiplicity and excellencie of operation have their refidence in mixture and composition, and yet nevertheless, man in his originals, seems to be a thing unarmed, and naked, and unable to help it felf, as needing the aid of many things; therefore Prometheus made halt to find out fire, which suppeditates and yields comfort and help, in a manner,

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to all humane wants and necessities; so ther if the soul be the form of forms, and if the hand be the instrument of instruments; fire deserves well to be called the succour of succours, or the help of helps, which infinite ways affords aid and assistance to all Labors and Mechanical Arts, and to the Sciences themselves.

The manner of stealing this fire is aptly described, even from the nature of things: It was, they say, by a bundle of twigs held to touch the Chariot of the Sun: for twigs are used in giving Blowes or Stripes, to signific clearly, that Fire is ingendred by the violent percussion, and mutual collision of Bodies, by which their material substances are attenuated and set in Motion, and prepared to receive the heat of influence of the Heavenly Bodies, and so in a clandestine manner, and as it were, by stealth, may be said to take and snatch Fire from the Chariot of the Sun.

There follows next a remarkable past of the parable, that Men instead of gratulation, and thanksgiving, were angry, and expossulated the matter with Promethem, insomuch that they accused both him and his invention unto Jupiter, which was so acceptable unto him, that he augmented their former commodities with a new bounty

bounty. Seems it not strange, that Ingrafitude towards the author of a benefit (a vice, that in a manner, contains all other Vices) should find such approbation and reward? No it feems to be otherwife: for the meaning of the Allegory is this, that mens outcries upon the defects of Nature and Art, proceed from an excellent disposition of the mind, and turn to their good, whereas the filencing of them is hateful to the gods, and redounds not so much to their profit: For they that infinitely extoll humane nature, or the knowledge they possess, breaking out into a prodigal admiration of that they have and enjoy, adoring also those sciences they profess, would have them be accounted perfect; they do first of all shew little reverence to the divine Nature, by equalizing, in a manner, their own defects with Gods perfection; Again they are wonderfull injurious to men, by imagining they have attained the highest step of Knowledge (resting themselves contented) feek no further. On the contrary, fuch as bring Nature and Art to the Bar with Acculations and Bills of Complaint against them, are indeed of more true and moderate judgments: for they are ever in acti-

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der at the foolish and inconsiderate dispofitions of some Men, who (making themfelves bond-flaves to the arrogancy of a few) have the Phylosophy of the Peripateticks (containing only a portion of Gracian wisdom, and that but a small one neither) in so great esteem, that they hold it, not only an unprofitable, but a suspicious, and almost hainous thing, to lay any imputation of imperfection upon it. I approve rather of Empedocles his opinion (who like a Mad Man, and of Democritus his judgment, who with great moderation complained how that all things were involved in a mist) that we knew nothing, that we diserned nothing, that truth was drowned in the depths of obscurity, and that fallethings were wonderfully joyned and intermixt with true (as for the new Academy that exceeded all measure) than of the confident and pronunciative School of Aristotle. Let Men therefore be admonished, that by acknowledging the imperfection of Nature and Art, they are gratefull to the gods, and shall thereby obtain new benefits and greater favours at their bountifull hands, and the acculation of Prometheir Authour and Master, (though bitter and vehement) will conduce more to their profit, than to be effuse in the congratu lation

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tulation of his invention: for in a Word, the opinion of having enough, is to be accounted one of the greatest causes of bave-

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Now as touching the kind of gift which men are faid to have received in reward of their acculation (to wit, an ever fading flower of youth) it is to shew, that the Ancients seemed not to despair of attaining the skill by Means and Medicines, to put off Old Age, and to prolong Life, but this to be numbered rather among such things as (having been once happily attained unto) are now through mens negligence and carelessness, utterly perished and loss than among such as have been alwayes denied and never granted: for they fignific and thew, that by affording the true we of Fire, and by a good and stern accusation and conviction of the Errors of Art, the divine bounty is not wanting unto Men in the obtaining of fuch gifts, but Men are wanting to themselves in laying this gift of the gods upon the back of a filly and flowpaced As, which may feem to be Experience, a stupid thing, and full of delay : from whose leifurely & soail-like pace, proceeds that complaint of Lifesbrevity, and Am length. And to fay the truth, I am of this opinion, that those two faculties Dogmatical

and Emperical, are not as yet well joyned and coupled together, but as new gifts of the gods imposed either upon philosophical abstractions, as upon a flying-bird, or upon flow and dull experience, las upon an Afs. And yet methinks, I would not entertain an ill conceit of this Als, if it meet not for the accidents of travell and thirst: for Lamperswaded, that who so constantly goes on, by the conduct of experience. as by a certain rule and method; and not sovets to meet with fuch experiments by the way, as conduce either to gain or offentation (to obtain which, he must be fain so lay down and fell this Butchen) may prove no unfit Porter to bear this new addition of divine munificence to moisso? salt

Now, inthat this gift is faid to pale from Man to Serpents itmay feem to be added to the Bable for ofnaments-fake in a mannet. unless it were inferred to hamemen, that having the use of that Celestial Fire, and of formany Atts; are not able to get unto themselves such things as Nature it self behows upon many other Creatures.

Butthat fudden reconcilation of Men to Prometheus, after they were frustrated of their hopes, contains a profitable and wife sore hewing the levity and temerity of men in new experiments: for if they have cing

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pectation, with too fudden hast desist from that they began, and with precipitancy returning to their former experiments, are reconciled to them again.

The state of Man in respect of Arts, and fuch things as concern the intellect, being now described, the parable passeth to Religion: For after the planting of Arts, follows the fetting of Divine Principles; which hypocrific hath overfored and polluted. By that twofold Sacrifice therefore is elegantly shadowed out, the Persons of a true Religious man, and an hypocrite. In the one is contained fatnels, which by reason of the inflamation and fumes thereof ) is called The Portion of God , by which his affection and Zeal (tending) to Gods Glory , and ascending towards Heaven) is signified. In him also are contained the bowels of Charity, and in him is found that good and wholesome flesh. Whereas in the other, there is nothing but dry and Naked Bones, which nevertheless do stuff up the Hide, and make it appear like a fair and goodly Sacrifice: By this may be well meant thole external and vain rites, and empty Ceremonies by which men do oppressand fill up the fincere worthip of God, things composed rather for oftentation than any way conduct cing 100

cing to true piety. Neither do they hold it sufficient to offer such mock sacrifices unto God, except they also lay them before him, as if he had chosen and bespoke them. Certainly the Prophet in the Person of God, doth thus expossulate concerning this choice. Esail 58. 5. Num tandem hoc est illud jejunium, and ELEGI, ut bomb animam suam in diem unum affligat, & caput instar junceti demittat? Is it such a fast, that I have chosen, that a man should afflict his soul for a day, and to bow down his head like a Bulrush?

Having now toucht the date of Religion, the parable converts it felf to the manners and conditions of humane Life. And it is a common, but aprinterpretation, by Pandora to be meant pleasure and voluptuousnels, which (when the civil Life is pampered with too much Art; and culture. and superfluity ) is ingendred as it wore; by the efficacy of Fire, and therefore the work of voluptuousness is attributed unite Vulcan, who also himself doth represent Fire. From this do infinite miseries, together with too late repentance, proceed and overflow the minds, and bodies, and fortunes of Men, and that not only in respect of particular estates; but even over Kingdoms and Commonwealths: refreations.

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the lither for from this Fountain have Wais; tunults and synamties derived their originals derived their originals derived their originals.

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But it would be worth the labour, to confider how elegantly and proportionably this Pable doubledelineate two Conditions, of fus I may fay ) ewo Tables or examples of hundare Life, under the Persons of Prome-There or Epimesbene: for they that are of Brimetheus his Sect, are improvident, her forefeeing what may come to pass hereaf ees, effecting that best which seems most fweet for the present; whence it happens that they are over taken with many mileties; difficulties, and calamities, and fo lead their Lives almost in perpetual afflicht on, but yet notwithstanding they please their fancy and out of ignorance of the paffages of things, do entertain many vain Hopes in their Mind, whereby they fomes times (as with fweet dreams) folace themfelves, and fweeten the miferies of their Life: But they that are Promethers his Scholars, are Men endued with prudence, forefeeing things to come warily, thunning and avoiding many evils and misfortunes. But to these their good properties they have this also annexed, that they deprive themselves, and defraud their Gentus of many lawful pleafures and divers recreations,

recreations, and (which is worse) they vex and torment themselves with cares and troubles; and intestine fears: For being chained to the Pillar of necessity, they are afflicted with innumerable cogitations (which because they are very swift, may be fitly compared to an Eagle) and those griping, and as it were, gnawing and devouring the Liver, unless fometimes as it were by Night, it may be they get a little Recreation and ease of Mind, but so, as that they are again suddenly assaulted with fresh anxieties and fears;

Therefore this benefit happens to but a very few of either condition, that they should retain the commodities of Providence, and free themselves from the miseries of Care and perturbation; neither indeed can any attain unto it, but by the affistance of Hercules, that is, fortitude and constancie of Mind, which is prepared for every event, and armed in all fortunes, foreseeing without fear, enjoying without loathing, and suffering without impatience. It is worth the noting also, that this vertue was not natural to Prometheus, but adventitial and from the indulgence of another: for no in-bred and natural fortitude is able to encounter with these miseties. Moreover this vertue was received

and brought unto him from the remotest part of the Ocean, and from the Sun, that is, from Wisedom as from the Sun; and from the Meditation of Inconstancy, or of the Waters of Humane Life, as from the failing upon the Ocean; which two, Virgil hath well conjoyned in these Verses;

Felix qui potuit rerum cognoscere can-

Quique metus omnes, & inexerabile

Subjecit pedibus, strepitumque Acherontis avari.

Happy is he that knows the cause of things,

And that with Dauntless courage treads upon

All Fear and Fates, relentless threatnings,

And greedy Throat of roaring Acheron.

Moreover, it is elegantly added for the consolation and confirmation of Mens Minds, that this noble Hero croft the Ocean in a Cup or Pan, lest peradventure, they might too much fear that the straits & frail ty of their nature will not be capable o Ple

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this fortitude and constancy. Of which very thing seneca well conceived, when he said, Magnum est habere simul fragilitatem bominis, & securitatem Dei. It is a great matter for humane frailty and Divine Security to be one and the felf-same time, in one and the felf-same Subject, for a ti ni

But now we are to step back a little again to that, which by premeditation we past over, lest a breach should be made in those things that were so linckt together. That therefore which I could touch here is that last Crime imputed to Prometheus, about feeking to bereave Minerva of her Virginity: for questionles, it was this hainous offence that brought that punishment of devouring his Liver upon him: which is nothing else but to shew, that when we are puft up with too much Learning and Science, they go about oftentimes to make even Divine Oracles subject to Sence and Reason, whence most certainly follows a continual distraction and restless griping of the Mind; we must therefore with a sober and humble judgment distinguish between Humanity and Divinity, and between the Oracles of Sence, and the mysteries of Faith, unless an heretical Religion, and a commentitious Philosophy be pleasing unto us.

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Lastly,

Lastly, It remains that we say something of the games of Prometheus performed with Burning Torches, which again hath refetence to Arts and Sciences, as that Fire, in whose Memory and Celebration, these Games were instituted, and it contains in it a most wife admonition, that the perfection of Sciences is to be expected from Succession, not from the nimbleness and pomptness of one only Author: for they that are nimblest in course and strongest in Contention, yet happily have not the luck to keep Fire still in their Torch; feeing it may be as well extinguished by running too fast, as by going too slow. And this running and contending with Lamps, feems long fince to be intermitted, feeing all Sciences feem even now to flourish most in their first Authors, Aristotle, Gallen, Euclid, and Ptolomy, succession haveing neither effected, nor almost attempted any great Matter. It were therefore to be wished, that these Games in honour of Prometheus or humane Nature were again restored, and that matters should receive fuccess by combate and emulation, and not hang upon any one mans sparkling and shaking Torch. Men therefore are to be admonisted to rouse up their Spirits, and try

try their strengths and turns, and not refer all to the opinions and brains of a few of

And thus have I delivered that which I thought good to observe out of this so well known and common Fable; and yet I will not deny but that theremay be some things in it, which have an admirable consent with the Misteries of Christian Religion, and especially that sayling of Hercules in a Cup sto set Prometheus at liberty) seems to represent an Image of the Divine Word, coming in flesh as in a frail Vessel to redeem Man from the slavery of Hell. But I have intendicted my Pen all liberty in this kind, lest I should use strange Fire at the Altar of the Lord.

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Edjocrity or the Middle-way is most commended in moral actions, in contemplative sciences not so celebrated, though no less profitable and commodious; But in political imployments to be used with great heed and judgment. The Ancients by the way prescribed to Icarus, noted the mediocrity of Manners: and by the way between Scylla and Charybdis (so fa-

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mous for difficulty and danger) the mediocrity of intellectual operations.

was commanded by his Father that he should Fly neither too high nor too low, for his Wings being joyned with Wax, if he should mount too high, it was to be seared lest the Wax would melt by the heat of the Sun; and if too low, lest the my-stie Vapours of the Sea would make it less tenacious: But he in a youthfull jollity soring too high fell down headlong and

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perished in the Water. On Words mo

The parable is easie and vulgar: for the way of vertue lies in a direct path between excess and defect. Neither is it a wonder that Icarus perished by Excess, seeing that Excess for the most part, is the peculiar fault of youth, as Defect is of Age, and yet of two evill and hurtfull wayes, youth commonly makes choice of the better, defect being alwayes accounted worlf: for whereas excess contains fome sparks of magnanimity, and like a Bird claims Kindred of the Heavens, Defect only like a base worm crawls upon the Earth. Excellently therefore faid Heraclitus, Lumen ficcum, optima anima, A drylight is the bell Soul; for if the Soul contract moisture from the Earth it becomes degenerate alto gether.

gether. Again on the other fide, there must be moderation used, that this light be subtilized by this laudable siccity, and not destroyed by too much fervency. And thus much every man for the most part knowes.

Now they that would fail between scylla and Charibdis must be furnished, as well with the skill, as prosperous success in Navigation: for if their Ships fall into scylla they are Split on the Rocks: if into Chawibdis they are swallwed up of a Gulf.

The Morall of this parable (which we will but briefly touch, although it contain matter of infinite contemplation ) seems to be this, that in every Art and Science, and so in their Rules and Axiomes, there be a mean observed between the Rocks of distinctions, and the Gulfs of Universalities; which two are famous for the wrack both of Wits and Arts.

#### SPHYNX, or Science.

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Hey say that sphynx was a Monster of diverse forms, as having the face and Voyce of a Virgin, the Wings of a Bird, and the Talons of a Griphin. His abode was in a Mountain near the City of

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Thebes, he kept also the high-ways, and used toly in ambush for Travellers, and so to surprize them: to whom (being in his power) he propounded certain dark and intricate Riddles, which were thought to have been given & received of the Muses. Now if these miserable Captives were not able instantly to refolve and interpret them in the midst of their difficulties and doubts, the would rend and tear them in pieces. The Countrey groaning along time under this Calamity the Thebanes at last propounded the Kingdom as a reward unto him that could interpret the Riddles of sphynx, there being no other way to destroy her. Whereupon Oedipus (a Man of pierceing and deep Judgment, but Maimed and Lame by reafon of wholes bored in his Feet) moved with the hope of fo great a reward, accepted the condition, and determined to put it to the hazard, and so with an undaunted and bold spirit, presented himself before the Monster, who asked him what Creatture that was, which after his birth went first upon four Feet, next upon two, then upon three, and lastly upon four Feet again; answered forthwith that it was Man, which in his infancy, immediately after birth crawls upon all four, fcarce ventring to creep, and not long after frands upright up-

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on two feer, then growing old he teans upon a staff wherewith he supports himself, fo that he may feem to have three feet, and at last in decrepid years, his Orength failing him, he falls groveling again upon four, and lies Bed-rid. Having therefore by this true answer gotten the victory, he instantly slew this sphynx, and (laying her body upon an Als) leads it, as it were, in triumph: And fo (according to the condition) was created King of the Thebanes.

This Fable contains in it no less wildom than elegancy, and it feems to point at Science, especially that which is joyned with practile, for Science may not abfurdly be termed a Monster, as being by the ignorant and rude multitude always held in admiration. It is diverse in shape and figure, by reafon of the infinite variety of subjects, wherein it is conversant. A Maiden face and voice is attributed unto it for its gracious countenance and votubility of tongue. Wings are added, because Sciences and their Inventions, do pass and file from one to another, as it were, in a moment leeing that the communication of Science is as the kindling of one light at another. Elegantly also it is fained to have sharp and hooked Talents, because the Axioms and Arguments of Science do fo fasten

falten upon the mind, and fo strongly apprehend and hold it as that it ftir or evade, which is noted also by the Divine Philosopher, Eccles. 12.11. Verba sapientum (saith he) funt tanquam aculei O veluti clavi in altum defixi. The words of the wife are like Goads, and like Nails driven far in.

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Moreover, all Science seems to be placed in steep and high Mountains; as being thought to be a lofty and high thing, looking down upon ignorance with a scornful eye. It may be observed and seen also a great way, and far in compass, as things fet on the tops of Mountains.

ed Furthermore, Science may well be fained to befetthe High-ways, because which way foever we turn in this Progress and Pilgrimage of Humane life, we meet with some matter or occasion offered for con-

templation.

สมเดิงการเกิดแก้ Sphynx is said to have received from the Muses, divers difficult Questions and Riddles, and to propound them unto Men, which remaining with the Muses, are free (it may be) from favage cruelty; for fo long as there is no other end of study and meditation, than to know, The Understanding is not racked and imprisoned, but enjoys Freedom and Liberty, and even in doubts and variety, finds a kind of

of pleasure and delectation: But when once these Engmass are delivered by the Muses to Sphynx, that is, to practife, so that it be sollicited and urged by action, and election, and determination; then they begin to be troublesome and raging; and unless they be resolved and expedited; they do wonderfully torment and vex the minds of Men, distracting, and in a manner rending them into sundry parts.

Moreover, there is always a twofold condition propounded with Sphynx her Anigmaes: To him that doth not expound them, distraction of mind; and to him that doth, a Kingdom; for he that knows that which he fought to know, hath attained the end he aimed at, and every Artificer also commands over his work.

Of sphynx her Riddles, they are generally two kinds; some concerning the nature of things, others touching the nature of Man. So also there are two kinds of Empires, as rewards to those that resolve them. The one over Nature, the other over Men; for the proper and cheif end of true Natural Philosophy is to command and sway over Natural Beings; as Bodies, Medicines, Mechanical Works, and in-

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theing content with such things as are offered, and priding it self with speeches) doth neglect realities and works, treading them as it were under foot. But that Engma propounded to Ordinus (by means of which he obtained the Thebane Empire) belonged to the Nature of Man: For who-soever doth throughly consider the Nature of Man, may be in a manner the contriver of his own fortune, and is born to command, which is well spoken of the Roman Arts:

Engmer: To him that doth not exom anemon, holugog oiraquisiarager ut to him that doth, a Kungdom otnambe that 1

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gustus Cesar (whether by premeditation, or by a chance) hear a sphynix in his Signet: For he (if ever any) was famous not only in Political Government; but in all the course of his life; he happily discovered many new Enigmaes concerning the Nature

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of Man, which if he had not done with dexterity and promptness, he had oftentimes faln into imminent danger and defruction.

Moreover, It is added in the Fable, that the Body of sphynx when the was overcome, was laid upon an Ass; which indeed is an elegant fiction, feeing there is nothing fo acute and abstrufe, but (being well understood and divulged) may be apprehended by a flow capacity.

Neither is it to be omitted, that sphynx was overcome by a Man, Jame in his feet 5 for when Men are too swift of foot, and too speedy of pace in hasting to spyknx her Anigmaes, it comes to pass, that (the getting the upper hand) their wits and minds are rather distracted by disputations, than that ever they come to command by Works and Effects.

## PROSERPINA, or Spirit.

Luto they fay, being made King of the Infernal Dominions (by that memorable division) was in despair of ever attaining any one of the Superior Goddesses in marriage, especially if he should venter to court them, either with words, or with any amorcus

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amorous behavior; fo that of necessity he -was to lay some plot to get one of them by Rapine: Taking therefore the benefit of opportunity, he caught up Proserpina (the daughter of Ceres, a Beautiful Virgin) as the was gathering Narcissus flowers in the Meadows of sicily, and carried her away with him in his Coach to the Subterranean dominions, where the was welcomed with fuch respect, as that she was stilled the Lady of Dis. But Ceres her Mother, when in no place she should find this her only beloved daughter, in a forrowful humor, and distracted beyond measure, went compasfing the whole Earth with a burning torch in her hand, to feek and recover this her loftchild. But when the faw that all was in vain, supposing peradventure that she was carried to Hell, she importuned Jupiter with many tears and lamentations, that she might be restored unto her again, and at length prevailed thus far, That if the had tasted of nothing in Hell, she should have leave to bring her from thence. condition was as good as a denial to her Petition, Proserpina having already eaten three grains of a Pomegranate. And yet for all this, Ceres gave not over her suit, but fell to prayers and moans afresh, Wherefore it was at last granted, that (the

year being divided) Proferpina should by alternate courles, remain one fix moneths with her Husband, and other fix moneths with her Mother. Not long after this, Thefew and Perithows in an over-hardy adventure attempted to fetch her from Plutoes Bed, who being weary with travel, and fitting down upon a stone in Hell to rest themselves, had not the power to rise again, but sate there for ever. Proserpina therefore remained Queen of Hell, in whose honor there was this great priviledge granted, That although it were enacted, that none that went down to Hell fould have the power ever to return from thence; yet was this fingular exception annexed to this Law, That if any presented Proserpina with a Golden Bough, it should be lawful for him to go and come at his pleasure. Now there was but one only such a Bough in a spacious and shady Grove, which was not a plant neither of it self, but budded from a Tree of another kind, like a Rope of Gum, which being pluckt off, another would instantly spring out.

This Fable seems to pertain to Nature, and to dive into that rich and plentiful efficacy and variety of subalternal creatures, from whom what soever we have, is derived,

and to them doth again return.

By Proferpina, the Antients meant that Æthereal spirit, which (being separated from the upper Globe) is thut up and detained under the Earth (represented by Plute) which the Poet well expressed thus,

Sive recens tellus, Seductaque nuper ab Æthere, cognati retinebat semina, cali.

Whither the Youngling Tellus (that of Togner a date v

Was from the high-rear'd Æther sepa-Did yet contain her Teeming Womb

The living Seeds of Heaven, her nearof the land in the land abid to

in to co and come at his pleature. Now This spirit is fained to be rapted by the Earth, because nothing can withhold it, when it bath time and leisure to escape. It is therefore caught and staid by a sudden contraction, no otherwise than if a Man should go about to mix Air with Water, which can be done by no means, but by a speedy and rapid agitation, as may be seen in froth, wherein the Air is rapted by the Water. if ausday a woolsed work wmon

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Neither is it elegantly added that Proferpina was wrapt as the was gathering Narciffus Flowers in the Vallevs, because Narciffus hath his Name from flowness or stupidity: for indeed then is this spirit most prepared and fitted to be snatcht by terrestrial matter, when it begins to be coagulated, and become as it were flow.

Rightly is Proserpina honored more than any of the other gods bed-fellows, in boing stiled the Lady of Dis, because this spirit doth rule and sway all things in those lower Regions, Pluto abiding stupid and

ignorant.

This spirit the power celestial (shadow-ed by Ceres) strives with infinite sedulity to recover and get again: for that brand or burning Torch of Æther (which Ceres carried in her Hand) doth doubtless significant of the Earth, and would be of greatest Moment to recover Proserpina, if possibly it might be.

But Proserpina abides still, the reason of which is accuratly and excellently propounded in the conditions between Justier and Ceres: for first it is most certain there are two wayes to keep Spirit in solid and terrestrial Matter: the one by conditional and obstruction, which is meet

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imprisonment and constraint; the other by administration or proportionable nutriment, which it receives willingly and of its own accord: for after that the included Spirit begins to feed and nourish it self, it makes no hast to be gone, but is, as it were linckt to its Earth: And this is pointed at by Proferpina her eating of Pomgranate; which if she had not done, she had long fince been recovered by Cere's with her Torch, compassing the Earth. Now as concerning that Spirit which is in Metals and Minerals, it is chiefly perchance restrained by the solidity of Mass: but that which is in Plants and Animals, inhabits a porous body, and hath open passage to be gonein a manner as it lifts, were it not that it willingly abides of its own accord, by reason of the relish it finds in its entertainment. The second condition concerning the fix Months Cuftom, it is no other than an elegant description of the division of the Year, seeing this Spirit mixt with the Earth appears above Ground invegetable bodies during the Summer Months, and in the Winter finks down again.

Now as concerning The few and Perithons and their attempt to bring Proferpina quite away; the meaning of it is, that it oftentimes comes to pals, that some more sub-

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tile spirits descending with divers bodies to the Earth, never come to suck of any subalternal Spirit, whereby to unite it unto them, & so to bring it away. But on the contrary are coagulated themselves and never rise more, that Proserpina should be by that means augmented with inhabitants and dominion.

All that we can fay concerning that Sprig of Gold is hardly able to defendus from the violence of the Chymicks, if in this regard they fet upon us, seeing they promise by that their Elixar to effect Golden Mountains, and the restoring of natural Bodies, as it were, from the portal of Hell. But concerning Chymistry, and those perpetual sutors for that philosophical Elixar, we know certainly that their Theory is without Grounds, and we suspect that their practife also is without certain reward, And therefore (omitting these) of this last part of the parable, this is my pinion, I am induced to believe by many igures of the Ancients, that the confervation and restauration of natural Bodies n some fort was not esteemed by them as a hing impossible to be attained, but as a C hing obstruce and full of difficulties, and 1o they feem to intimate in this place, when ney report that this one only Sprig was le Ff 2 found

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found among infinite other Trees in a huge and thick Wood, which they fained to be of Gold, because Gold is the badge of perpetuity, and to be artificially as it were inserted, because this effect is to be rather hoped for from Art, than from any Medicine, or simple or natural means.

## METIS, or Counfelt.

He Ancient Poets report that Jupiter took Metis to Wife, whose Name doth plainly signific Counsell, and that she by him conceived. Which when he found, not tarrying the time of her deliverance, devours both her and that which she went withall, by which means Jupiter himself became with Child, and was delivered of a wondrous birth; for out of his head or brain came forth Pallas Armed.

The Sense of this Fable (which at first apprehension may seem monstrous and absurd) contains in it a secret of state, to wit, with what policy Kings are wont to carry themselves towards their Counsellors, whereby they may not only preserve their Authority and Majesty free and entire, but also that it may be the more extolled and dignissed of the people: for Kings be-

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ing as it were tyed and coupled in a Nuptial bond to their Counsellours, do truly conceive that communicating with them about the affairs of greatest importance, do yet detract nothing from their own Majesty. But when any Matter comes to be censured or decreed (which is a birth) there do they confine and restrain the liberty of their Counsellours; lest that which is done should seem to be hatcht by their Wisdom and Judgment. So as at last Kings (except it be in such matters as are distalt-full and maligned, which they alwayes will be fure to put off from themselves) do assume the honour and praise of all mat-ters that are ruminated in Counsell, and as it were, formed in the womb, whereby the resolution and execution (which because it proceeds from power, and implies necessity, is elegantly shadowed under the figure of Pallas Armed) shall seem to proceed wholly from themselves. Neither sufficeed wholly from themselves. ceth it, that it is done by the authority of the King, by his meer will and free applause, except withal, this be added and appropriated as to iffue out of his own head or brain, intimating, that out of his own Judgment, Wildom, and Ordinance, it was only invented and derived.

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## The STRENES, or Pleasures.

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He Fable of the Syrens feems rightly to have been applied to the pernicious allurements of Pleasure, but in a very vulgar and gross manner. And there-fore to me it appears, that the Wisdom of the Ancients have with a farther reach or infightstrained deeper matter out of them, not unlike the Grapes ill prest; from which though some liquor were drawn, yet the best was left behind. These syrens are said to be the Daughters of Achelous and Terpsichores one of the Mules. Who in their first being were winged, but after rashly entring into contention with the Mules, were by them vanquished, and deprived of their Wings. Of whose pluckt out Feathers the Muses made themselves Coronets, so as ever fince that time all the Muses have attired themselves with plumed heads, except Terpschores only, that was mother to the Syrens. The Habitation of the Syrens was in certain pleasant Islands, from whence as soon as out of their watch-tower they discovered any thips approaching, with their sweet tunes they would first entice and stay them, and having them in their power would deftroy

stroy them. Neither was their fong plain and fingle, but confisting of such variety of melodious tunes fo fitting and delighting the ears that heard them, as that it ravished and betrayed all passengers. And so great was the mischiefs they did that these Isles of the syrens, even as far off as Man can ken them, appeared all over white with the bones of unburied Carcales. For the remedying of this misery a double means was at last found out, the one by Ulystes, the other by Orpheus. Ulysses (to make experiment of his device) caused all the ears of his company to be stopt with Wax; and made himself to be bound to the Main Mast, with special commandement to his Marriners not to be loofed, albeit himfelf should require them so to do. But Orpheus Neglected and disdained to be so bound, with a shrill and sweet voyce singing praifes of the gods to his Harp, supprest the fongs of the syrens, and so freed himself from their danger. Holmid beforeb without

This Fable hath relation to mens manners, and contains in it a manifelt and most excellent Parable: for pleasures do for the most part proceed out of the abundance and superfluity of all things, and also out of the delights and jovial contentments of the mind: the which are wont fuddenly

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fuddenly, as it were, with winged intifements to ravish and rapt mortal men. But learning and education brings it so to pass, as that it restrains and bridles mans mind, making it so to consider the ends and events of things, as that it clips the wings of pleasure. And this was greatly to the honor and renown of the Muses; for after that by some examples, it was made manifest, that by the power of Philosophy, vain pleasures might grow contemptible; it presently grew to great esteem, as a thing that could raise and elevate the mind aloft, that seemed to be base and fixed to the Earth, make the cogitations of the men (which do ever recide in the head) to be ætherial, and as it were winged. But that the Mother of the Syrens was left to her feet, and without wings; that no doubt is no otherwise meant, than of light and superficial learning, appropriated and defined only to pleasures, as were those which Petronius devoted himself unto, after he had received his faral fentence; and having his foot, as it were, upon the threshold of death, fought to give himself all delighful contentments ; infomuch, as when he had caused consolatory Letters to be sent him, he would peruse none of them (as Tacitus reports) that should give him courage and constancy,

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The Wisdom of the Ancients? constancy, but only read fantastical Verses fuch as these are: ogga sono I od Towns

Vivamus, mea Lesbia, atque amemus, Rumoresque Senium Severiorum Omnes unius estimemus Assis, aus des com v determs from the wicker

My Lesbia, let us live and love : a same Though Wayward Dottards us reprove, Weigh their words light for our behove. nellooks bon

## tee it olle sidt bnA is violent

Jura Senes norint, & quid si fasque nef af-

Inquirant triftes, legumque examina seringings, and ferioufly to fluing they

Let doting Granfires know the Law, And right and wrong observe with aw: Let them in that strict circle draw, in to the meaner and hater

This kind of doctrine would eafily perswade to take these plumed Coronets from the Muses, and to restore the Wings again to the syrens. These syrens are said to dwell in remote Ifles, for that pleasures love privacy and retired places, shunning always too much company of people. The syrens Songs are so vulgarly understood, together with the deceits and danger of

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them, as that they need no exposition. But that of the Bones appearing like white Cliffs, and descried afar off, hath more accuteness in it: For thereby is signified, that albeit the examples of afflictions be manifest and eminent; yet do they not sufficiently deter us from the wicked entice-

ments of pleasures.

ovAs for the remainder of this parable, though it be not over mystical, yet it is very grave and excellent: For in it are fet out three remedies for this violent inticing mischeif; to wit, two from Philo-Tophy, and one from Religion. The first means to thun these inordinate pleasures is, to withstand and resist them in their beginnings, and ferioully to thun all occasions that are offered to debauth and entice the mind, which is fignified in that flopping of the ears sland that remedy is properly used by the meaner and baser sort of people, as it were, Obifed Followers or Marriners & whereas more heroick and moble Spirits, may boldly converse even in the midst of these seducing pleasures, if with a resolved constancy they stand upon their guard, and fortifie their minds; and to take greator contentment in the tryal and experience of this their approved vertue; learning rather throughly to under-Stand ment

The Wisdom of the Ancients.

Itand the follies and vanities of those Pleafures by Contemplation, than by submission. Which solomon avouched of himself, when he reckoned up the multitude of those solomon and pleasures wherein he Swam, doth conclude with this Sentence.

Sapientia quoque perseverabat mecum. Wisdom also continued with me.

Therefore these Heroes and Spirits of this excellent Temper, even in the midst of these enticing Pleasures, can shew them-selves constant and invincible, and are able to support their own vertuous inclination, against all heady and forcible perswasions whatsoever; as by the example of Ulyses that so peremptorily interdicted all pestilent Counsells and flatteries of his Companions, as the most dangerous and pernicious poysons to captivate the Mind. But of all other remedies in this case, that of Orphe-us is most predominant: For they that chaunt and resound the praises of the gods, confound and diffipate the voyces and incantations of the Syrens; for Divine Meditations do not only in power subdue all ensual pleasures; but also far exceed them n sweetness and delight.